



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of God, Most
Gracious, Most Merciful*





*Whoever acts righteously, whether male or female,
and is a believer, We will certainly enable him lead a
PURE LIFE and surely We will bestow on such
their reward according to the best of their deeds .
(an-Nahl: 97)*



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International Multidisciplinary Journal of PURE LIFE

is an interdisciplinary quarterly English-language electronic journal. The scope of this journal is Comparative and Interdisciplinary Studies in Religion and Life, Lifestyles, Interreligious Dialogues and Advertising in Cyberspace; however, its focus is on “The Meaning of Life and Pure Life in the Modern Age”.

Promoting the level of scientific research related to the Humanities and the Meaning of Life, the International Multidisciplinary Journal of Pure Life seeks to facilitate and develop the relationship among researchers who are doing studies on humanities and divine religions.

Unlike predatory journals whose focus is on making money by the publication of works mainly written by university faculty members and charging authors under the name of APC, this journal welcomes all scientific standard papers in the scope of the journal from scholars, researchers and professors around the world and publishes articles for free regardless of religion, gender, academic rank and any other discrimination only upon the issuance of the letter of acceptance after peer reviews by two editors of the journal.

All required international standards have been considered to prevent any discrimination and create an open scientific space to fulfil the slogan of the Al-Mustafa International University, which is to have the authority on the international science and propagation, and production of science and software movement in the Islamic world. As of now, many of the editorial staff and authors who have published their articles in the journal are priests, Christians and followers of various religions and denominations.

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The journal is also indexed in 19 domestic and 28 international databases and benefits 162 reviewers from 28 nationalities. The first issue of The International Multidisciplinary Journal of Pure Life came out in 2015, and it has published 257 papers by 445 authors from 37 nationalities in 32 issues so far.

Row	About IMJPL	Description
1	Period of Publication	Quarterly
2	Type of Publication	Electronic
3	Language of the Journal	English
4	Journal Languages Records	7 Languages for 23 Issue (Farsi, Arabic, Urdu, French, Azeri and Turkish)
5	The First Issue Published	2015
6	Specialized Field	The Meaning of Life and Pure Life in the Modern Age
7	Thematic Priorities	<ul style="list-style-type: none"> • Comparative and Multidisciplinary Studies in the field of Religion and Life • Life Style • Dialogue between Religions and Denominations • Propagation (Tabligh) in Cyber Space
8	How to Submit Articles	Through the Journal Website
9	Review Process	Double Blind Peer Review (Two Evaluators)
10	Standard Method of Citing Sources	APA
11	The Duration of Evaluation	Three Months
12	Cost of Evaluation	Free

Aims and Scope

Objectives:

1. Theorizing and Production of Science in the Field of Religion, Meaning of Life and Humanities under the Concept of **Pure Life**
2. Deepening and Promoting of Religious and Human Teachings in the Field of Meaning of Life and **Pure Life**
3. Analysis, Critique and Review of Important Ideas and Theories in the Field of Humanities and Life Meaning
4. Presenting Models and Applied Theories of Humanities in the Face of Contemporary Social Challenges and **Pure Life** in the Modern Age
5. Explaining the Basic Religions Ideas and Systematization based on it in Different Areas of Life
6. Explaining the Theoretical Foundations of the Islamic Republic and the Great Islamic Revolution of Iran in Relation to the Concept of **Pure Life**
7. Creating and Expanding the Scientific and Research Opportunities in Al-Mustafa International University with Emphasis on Teaching Education Life and Religion in Cyberspace
8. Scientific Defense of Religious Teachings and Ideas and Response to Contemporary Doubts in the Field of Meaning of Life and **Pure Life**

Policies and Strategies:

1. The Focus of Abrahamic Religions, the Thoughts and Ideals of Imam Khomeini, Imam Khamenei and the Discourse of the Great Islamic Revolution of Iran under the Concept of **Pure Life**
2. Observance of Moral and Legal Standards and Norms among the Abrahamic Religions
3. Attention to the Needs and Priorities of Research in the International Arena with a Focus on the Humanities and **Pure Life**
4. Emphasis on Using the Scientific Capacity of Non-Iranian Professors, Researchers, Scholars and Graduates of Al-Mustafa International University and International Scientific Institutions
5. Emphasis on Preserving the Originalities and Values of the Seminary and Adhering to the General Policies of the Islamic Republic of Iran
6. Respect for Natural People and Legal Entities
7. Observance of the Principle of Approximation of Monotheistic Religions and Denominations and Refraining from Raising Challenging Issues of Contrary to Unity
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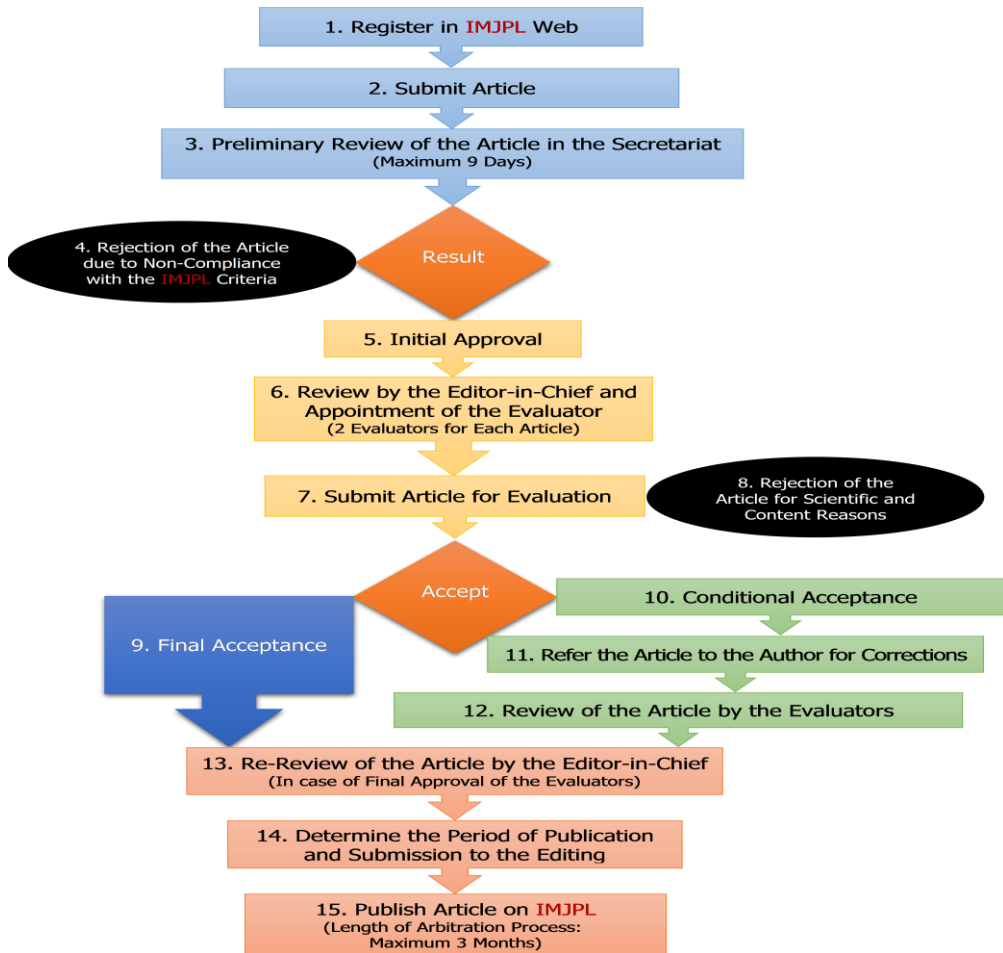
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Flow Diagram Evaluation

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Index of Articles

A Word from Director-in-Charge.....	25
A Word from Editor-in-Chief.....	26
Conceptual Metaphors of “Selm” Verses in the Framework of the Charteris-Black Metaphor Critical Analysis Approach in order to Model Pure Life.....	27
Ziba Mirsepasi, Syed Ali-Asghar Soltani, Mohammad-Reza Yousefi	
The Effect Quality of the Intercultural Dialogues on Faith-based Peacemaking for Human Life.....	61
Syed Hidayat Ali Shah Rizvi, Mohsin Alviri	
Moral Education of Adolescents based on Religious Teachings.....	99
Afzal-Sadat Hosseini Dehshiri	
The Strategic Model of Sports Leisure Management and its Function in Human Life.....	147
Mohammad-Saeid Kiani, Leila Nazari	
The Requirements of Time and Place in the Allocation of Zakat to Commercial Property and its Evidence in the Islamic Economic System.....	191
Kemal Korkmaz, Syed Hassan Abedian	
Scientometrics Analysis Global Research Trends in Ethics Education: 1999-2022.....	213
Amir Karimi, Robab Rahmati, Sarah Silvaggi	

A Word from Director-in-Charge

International Multidisciplinary Journal of PURE LIFE is an scientific Journal of which will be a window to man's eternal life.

On the other hand, Al-Mustafa International University, considers its mission to introduce the divine teachings to ground dwelled man, so that he could be able to establish a fresh living by using the knowledge bestowed upon him by Almighty God in such a manner that it brings him worldly peace and eternal prosperity.

Accordingly, **International Multidisciplinary Journal of PURE LIFE** is an opportunity for the students and graduates of university and other researchers to spread out their scientific and cognitive knowledge on the vast arena of cyberspace and also, by using scholarly dialect, reflect religious knowledge of monotheistic religions and sects into various aspects of human life.

We hope through efforts of knowledge seekers, this window may become more magnificent outstanding.

A Word from Editor-in-Chief

Research is the vital stream of life in the realm of insight and science. Its dynamism leads to generation and expansion of knowledge borders and neglecting this area, makes knowledge sleeping and lifeless, and the first consequence of this sleeping is ignorance. In these very days, we are witnessing the modern ignorance, which roots in absence of sound and lucid research in different areas.

Today research is considered to be a gate for expanding the borders of knowledge and plays an eminent role in human activities. Exploring humanities areas and Abrahamic religions can enable people to understand the human issues and difficulties to offer solutions for them.

The growing of different fields of knowledge demands discussions in more scientific areas. Today, Explaining a vast range of humanities Science areas and religions in global scope is a necessity.

International Multidisciplinary Journal of PURE LIFE with the aim of creating a situation for presenting articles by scholars and researchers around the world, is trying to improve the level of scientific researches in humanities and religions for expanding the relationships among researchers in humanities and Abrahamic religions.

This interdisciplinary journal is published electronically and in each issue, approach is to deal with comparative studies in the field of religion and life. In every special issue, we are ready to publish scientific articles by scholars, researchers and professors around the world.

International Multidisciplinary Journal of PURE LIFE is published, every season, in a form of an electronic journal. Thanks to Al-Mustafa Journals Commission, **PURE LIFE** as the first international journal in Al-Mustafa International University is ready to publish the scientific articles.



PAPER DERIVED FROM THESIS

Conceptual Metaphors of “Selm” Verses in the Framework of the Charteris-Black Metaphor Critical Analysis Approach in order to Model Pure Life

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ARTICLE INFO	ABSTRACT	
<p>Article History: Received: 24 July 2022 Revised: 12 September 2022 Accepted: 06 October 2022</p>	<p>SUBJECT AND OBJECTIVES: The Holy Quran is a divine text and contains wise interpretations for the audience, which can be understood to some extent with the help of conceptual metaphors. The present study is an attempt to investigate the conceptual metaphors of “Selm” in examples of Quranic verses and its purpose is finding and understanding the conceptual metaphors of “Selm” in the Quran, their clarification and classification and then description, interpretation and explanation them. The question of this research is what kind of conceptual metaphors the Quran has used to objectify the abstract concept of peace and how can they be explained.</p>	
<p>Key Words: Selm (Peace)</p> <p>Pure Life</p> <p>Conceptual Metaphor Theory</p> <p>Charteris-Black Approach</p>	<p>METHOD AND FINDING: The research is in the framework of the Charteris-Black metaphor critical analysis approach which is almost a qualitative research method. Therefore, with the help of the third version of the “Noor Jami’ al-Tafasir Software”, a sample body of 127 verses consisting of 54 keywords is extracted from the root of “Selm” Then their conceptual metaphors were examined. Based on the findings of this study, 37 conceptual metaphors have been extracted in the source domains of journey, conflict, religion, building, light and body parts. The source domains of light and conflict are the least productive and the source domain of journey with 72% of the total resonance is the most productive domain, which the conceptual key “peace is journey” can be deduced.</p>	
<p>DOI: 10.22034/imjpl.2022.14370.1063</p>	<p>CONCLUSION: According to the research findings on the conceptual metaphors of “Selm”, it is clear that the approach of the Quran is peace-oriented.</p>	
<p>DOR: 20.1001.1.26767619.2022.9.32.1.8</p>	<p>* Corresponding Author: Email: aasultani@yahoo.com ORCID: 0000-0002-2562-6443</p>	
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Introduction

In the cognitive sense, metaphor is an organized mapping from the source domain to the target domain.

Lakoff and Johnson (1980) believe that metaphor covers the whole of daily life, not only in the field of language; but also in the field of thought and action and our conceptual system has a metaphorical nature.

On the other hand, the field of religion and religious discourse cannot be clearly understood due to having abstract and unexperienced concepts.

Metaphor is a way to understand abstract, intangible and unusual concepts through concrete, tangible and material concepts and in the conceptual metaphors of the Quran, language mechanisms are like a

bridge for deep understanding and encouraging the audience to think and achieve the thought hidden in the verses of the Quran, so by understanding the metaphorical verses of the Quran, we can reach the abstract concepts and the ideas behind them, and also it helps resolve the ambiguities in some Quranic translation and interpretations too.

For example, in *Quran*, in the *Tafsir al-Mizan* and in *Tafsir Ethna Ashari*, there is ambiguity that “Enter it in peace...” is to enter safely or it means to enter while Allah and the angels greet you. (*Ref: Quran, 50:34; Tabatabai, 1995, Vol. 18: 531; Shah-Abdul-Azimi, 1984, Vol. 12: 238*)

Also, in the *Tafsir Bayan al-Saadah*, it is interpreted as entering in such a way that it is safe from any pest, and in *Tafsir Jami*, it is interpreted as coming to heaven with the greetings of Allah and the angels. (*Boroujerdi, 1987, Vol. 6: 429; Sultan Ali Shah, 1993, Vol. 13: 384*)

Since peace has always been a human concern, conceptual metaphors help people to understand this concept accurately and since “The Quran has a complex metaphorical structure and through them, it affects the thoughts of believers”; (*Ghaemini, 2010: 169*) trying to understand the conceptual metaphors of peace in the Quran is wise and improves the level of human life in order to model pure life.

These metaphors, not only in the space of other verses change the audience's attitude towards them; but also affect the audience's attitude towards the world and other creatures, the audience's behaviors, and also affect the social area and understanding of other people's relationships. (*Ibid: 170*)

Therefore, considering the importance of the concept of peace and its correct understanding, it is very important to understand the conceptual metaphors of peace in the Quran in order to model pure life.

The subject of the present study is the study of the conceptual metaphors of “Selm” in the Holy Quran in the framework of the critical analysis approach

of the Charteris-Black metaphor in order to model pure life.

This research is related to two different scientific fields; That is, the field of religion and the field of critical discourse metaphor analysis with a cognitive-body approach that is related to cognitive linguistics.

In this research, a qualitative research method based on the Charteris-Black perspective has been used, which includes three stages of describing, interpreting and explaining conceptual metaphors.

For this purpose, at first by using the third version of “Noor Jami’ al-Tafasir Software”, the keywords of “Selm” are searched throughout the Quran and the number of verses containing them is determined.

Then their conceptual metaphors are described, interpreted and explained.

Since the translation of the Quran is not a reliable source for the study of conceptual metaphors, the Quranic translations are not used in this research and the Arabic text of the Quran is evaluated.

The main question of this article is what kind of conceptual metaphor has been used by Quran to objectify the abstract concept of “Selm” and how they can be explained.

Theoretical Framework and Research Background

For the first time in 1980 Lakoff and Jonson introduced conceptual metaphor in linguistic studies. They believe that metaphor is not just a stylistic feature of literary

language and is used in everyday life. “Metaphor is pervasive in everyday life, not just in language but in thought and action”. (*Lakoff and Jonson, 1980: 4*)

Accordingly, conceptual metaphor is different from literary metaphor and thinking and mind have a metaphorical nature.

Lakoff and Johnson consider the conceptual system of man as hidden in his subconscious mind and they consider language as a representation to express it. “Language is an important treasure of evidence that shows how this system works”. (*Ibid:3*)

Therefore, our conceptual system cannot be understood in a normal state and can be understood with the help of language.

Conceptual metaphors have two domains of source and target. (*Lakoff, 1993*) Uses target domain formulation as the source domain. For example, in the conceptual metaphor of “Marriage is journey”, marriage is target domain and journey is source domain.

The domains of marriage and journey are very similar; For example, the similarities between spouses and companions, life problems and barriers to journey, common goals of spouses and common travel destinations are among the similarities between marriage and journey.

In conceptual metaphor, a mapping is transferred from source domain with a more objective and experiential concept to the

target domain with a more abstract concept.

Relying on linguistic evidence, Lakoff and Johnson divided linguistic metaphors into three main categories:

- Structural Metaphors
- Oriental Metaphors
- Ontological Metaphors.
(Lakoff and Johnson, 1980)

Due to the importance of peace, many researchers have studied it so far.

Deyalameh and Noorani (2017) in an article entitled “Conceptualization of world peace from the perspective of the Holy Quran” concluded that Peace in the comprehensive view of Islam is far beyond what is proposed in contemporary thought. Finally, these two researchers, stating that the

realization of world peace is not possible without reforming human relations, believe that the extent of this reform includes all the individual and social dimensions of people and on the other hand, it requires reform in all areas of human existence, i.e., cognitive, emotional and behavioral areas.

Mubarez (2017) is also one of the other researchers who studied in this field. He examined “The theory of the originality of peace in Islam”. He states two major theories that the proponents of each of these two theories have referred to hadiths and Quranic verses and believes that one places the principle on war and Jihad and the other believes in the principle of Islamic peace and reconciliation.

He believes that according to the verses, traditions and life of religious leaders from the point of view of Islam, the principle of pacifism governs the relations of Muslims with other nations, and the reasons that express the originality of Jihad are not capable of confronting the reasons of pacifism. This researcher stated that this theory can be proven with the help of Quranic verses, traditions and the way of Ahl al-Bayt and he believes that Islam has proposed the principle of honorable peace in the relations between Muslims and other nations.

In this regard, *Riahi and Ziaei Faizabadi (2017)* in an article titled “Islam Establishing Peace and Opposing War”. With the

aim of explaining the role of Islam in establishing peace as well as resolving conflict and war, they believe that one of the most important principles in Islam is maintain and create peace, which is one of the important goals of the Prophet Mohammad after the establishment of the Islamic government. These researchers believe that Allah is the source of peace and calls his servants to peace. Also, they believe that the establishment of peace according to the opinion of Islam by humans will help maintain stable peace in the world so that humans can achieve perfection and closeness to Allah by benefiting from the resulting peace.

Tayibi and Asadi (2016) in an article titled “An approach to the political thought of the Islamic government regarding international relations from the perspective of the Quran and the Sunnah” believe that understanding the original Islamic thoughts requires examining the sources of Islamic reference, including the Quran and the Sunnah of the Prophet. By examining the verses of the Quran, the Prophet's life and opinions based on these two sources, they believe that the diplomacy of the Islamic government is in accordance with the principles of its divine thinking, such as the freedom and dignity of human beings and peace and war do not have

originality in themselves, and are based on the principles and general rules of the Islamic government. In the end, they emphasize that Islamic diplomacy is always peaceful, except when dealing with arrogant-colonial systems and also when it is attacked.

Iftikhari and Mohammadi Sirat (2012) have investigated the concept of peace in the Holy Quran. They believe that the most expressive word in the Holy Quran, which equates to conventional peace, is the word “Selm”: Islamic peace has a positive and internal approach to peace, which is drawn in a fair format and in order to achieve divine goals, and its non innant value refers to the introduction of the realization of the goals of religion and justice, it is not

an absolute and final value that its achievement in any form is considered more sublime than the absence of peace.

Hejazi et al (2018) in an article titled “Cognitive Analysis of Conceptual Metaphors of Movement in the Holy Quran” believe that Quran expresses man's life as a movement to God in the form of metaphor. Accordingly, in order to understand the relationship between the concepts of movement in the form of metaphor and the concept of life, conceptual metaphors with the field of motion in the Holy Quran were examined and analyzed by a cognitive approach and it was found that the movement verbs such as *Jaye*, *Eti*, *Magnus*, *Arsal*, *Anzal*, *Hoody* and *Dolel*, have

played a role as the domains of origin in metaphorical understanding of target areas such as revelation, prophecy, happiness, misleading, resurrection, torment, death, change, acceptance, deed, etc. Also, they believe that the application of each of the verbs for the concepts of the destination domain, in addition to the transfer of the motion attribute, also explains the nature of the movement in each of the destination domains. Finally, the conceptual metaphors of the extracted movement in this paper are covered by the fundamental metaphor and the aspects of the concept of life from the point of view of the Holy Quran serve to fulfill the divine goal.

Sardaraz and Ali (2020) investigate the experiential basis of the concept of “argument” in the language of the Holy Quran in order to explore the cross-era dimensions of war as the source domain for argument. The findings reveal that “Argument is war” metaphor is missing in classical Arabic of the Holy Quran. However, the concept of argument is framed by other metaphors such as container schema, objects, and personification.

Hejazi (2021) in an article titled “Afterlife Placiality Analysis Based on Conceptual Metaphor Theory” believes that by cognitive analysis of the Holy Quran metaphorical expressions, the message hidden in these expressions can be achieved. The results of the study of

verses related to the afterlife from the perspective of cognitive semantics and data analysis based on the theory proposed by Lakoff and Johnson, show that the afterlife placiality, the verses' expressive structure based on motion and the verses' expressive structure based on the movement and statistical results of the origin and destination areas in the verses are the reason for human life continuation in these worlds in order to receive the necessary capacity to reach the destination through changes and transformations. Also, she believes that the realization of the goal and the destination adaptation to the origin in the human movement course are some other messages of the

studied verses metaphorical expressions.

In general, despite the researches that are based on peace from the perspective of the Quran and efforts to represent this concept; It seems that so far, a few researches have been done about the conceptual metaphors of peace in the Quran; although researches have been done on the linguistic analysis of conceptual metaphors in Quran.

Research Methods

Revealing the underlying thoughts, attitudes and beliefs contained in the verses of the Quran is somewhat achievable with the help of critical analysis of the conceptual metaphors of the Quran. In this research, a qualitative

research method based on the Charteris-Black perspective has been used, which includes three stages of describing, interpreting and explaining conceptual metaphors.

Charteris-Black points out that metaphors may refer to many linguistic, cognitive, or pragmatic features to varying degrees. Has stated criteria for recognizing metaphor. Linguistic criteria including Reification, personification and de personification, pragmatic and cognitive criteria have been stated as criteria for metaphor recognition. (*Charteris-Black, 2004: 21*)

He believes that metaphorical choices are determined by cognitive, semantic, pragmatic, historical, cultural, and ideological considerations. (*Ibid: 248*)

Hence, his criteria have been used to identify the conceptual metaphors of “Selm” in the Quran.

For this purpose, by using the third version of the “Noor Jami’ al-Tafasir Software”, a body consisting of 54 keywords with a common root of “Selm” in the Quran has been extracted. These words exist in 48 suras and 127 verses and they are repeated 140 times in the Quran.

In this study, 37 conceptual metaphors of “Selm” have been extracted in the source domains of journey, conflict, religion, building, light and body parts.

The source domains of light and conflict are the least productive and the source domain of journey with 72% of the total resonance is the most

productive domain, which the conceptual key “Peace is journey” is inferred. Also, examining the conceptual metaphors of “Selm” was able to resolve some of the ambiguities in the existing translations and interpretations.

Research Findings

In this research, by using the third version of the “Noor Jami’ al-Tafasir Software”, a body consisting of 54 keywords such as aslem, taslima, toslémouna, salemouna and etc, with a common root of “Selm” in the Quran has been extracted. These words exist in 48 suras and 127 verses and they are repeated 140 times in the Quran.

Describing and classifying metaphors requires determining the source domains of metaphor.

For this reason, the above verses have been carefully studied, then analyzed whether the keywords are used metaphorically or not, if inconsistencies and semantic crashes that are characteristic of metaphors are found, they are classified in source domains and registered in the table.

After describing the metaphors, we will interpret the metaphors. Interpretation requires the establishment of a relationship between metaphors and the pragmatic and cognitive factors that determine metaphors; It also involves recognizing

conceptual metaphors. Finally, we explain the metaphors, identify the social factors that motivate the audience and identify the rhetorical motives and ideas behind the verses.

Conceptual keys, conceptual metaphors, and metaphors organize the conceptual level hierarchically. “Conceptual metaphors and conceptual keys are abstract inferences from the linguistic evidence provided by particular metaphors”. (*Charteris-Black, 2004: 244*)

He considers the purpose of inferring conceptual metaphors to identify the patterns governing the internal relations between metaphors that confirm their meaning. He believes:

Interrelating conceptual metaphors through the identification of conceptual

keys can assist in accounting for coherence in particular discourses. Identification and description of these conceptual levels enhances our understanding of their role in ideology and contributes to theory building because it provides a point of access into the thoughts that underlie language use. (*Charteris-Black, 2004: 244*)

He refers to the advantages of placing individual metaphors of different domains of language in a hierarchical system and he considers its first advantage to be saving in description; He believes that if we can explain more metaphors by referring to fewer conceptual metaphors, and if we can explain more conceptual metaphors by referring to fewer conceptual

keys, we will achieve a more economic model for describing metaphors. He also believes that placing each of the metaphors of the various domains of language use in a hierarchical system helps us to understand the similarities between the domains in the methods of conceptualizing experience. (*Ibid*)

It is noteworthy that the research method of this research is almost qualitative, it is statistically very simple and the work of counting metaphors is done manually.

Analysis of Conceptual Metaphors of “Selm” in the Verses of the Holy Quran

The third version of “Noor Jami’ al-Tafasir Software” with 496 titles of books, translations, interpretation

and Quranic dictionaries in 2192 volumes including “Ghamous Quran Dictionary”, “Tafsir al-Mizan”, “Tafsir Ethna Ashari”, “Tafsir Bayan al-Saadah”, “Tafsir Jami”, “Tafsir Nemouneh”, and the possibility of simple and advanced search of roots, words and phrases in all or part of the content components, quickly and Carefulness helps the researcher. Therefore, with the help of the software, a sample consisting of 54 keywords of “Selm” in the Quran, which are in 127 verses, has been extracted.

In this stage, in order to study the conceptual metaphors of “Selm”, the verses have been studied. If semantic crash is found, according to linguistic, cognitive and pragmatic criteria, their metaphorical

and conceptual domain is determined and after interpretation, their conceptual metaphor is inferred and explained.

- **Analysis No. 1**

“You who believe, enter absolutely into peace! Do not follow Satan's footsteps; He is an open enemy of yours”.
(Quran, 2: 208)

In this verse, “odkhulu” means enter; (*Qurshi Banai, 1993, Vol. 2: 332*) it is stated that all the believers enter “Selm”. There is a conceptual metaphor when it is said enter “Selm”.

According to the Charteris-Black criteria for distinguishing conceptual metaphor, in terms of linguistic criteria, enter “Selm” is reification;

because “entering” which in other contexts refers to something concrete, for example we say we enter the house, refers to “Selm” which is abstract and has created a semantic tension.

Cognitively, the understanding of the abstract concept of “Selm” is based on the experienced situation. It means that for example in our normal life we enter a place on a journey, so “Selm” is organized based on journey. That is, for a better understanding of the target domain of “Selm”, the source domain of journey has been used to convey the concept.

In terms of pragmatic criteria, Allah says: “O you who have believed! May all be in peace and harmony”. (*Makarem Shirazi, 1992, Vol. 2: 82*)

Also, in Tafsir al-Mizan, it refers to the nation of Bani Israel and other nations that left “Selm” and says:

There are seven complete verses, which explain the way to preserve and maintain religious unity in human society, and that is that the Muslims inside the door of peace and only those words prescribed by the Quran, and follow the practical method that the Quran has shown, so that religious unity will not be destroyed, and the happiness of the two world of mankind will not be destroyed, and destruction will not come to any nation, except for leaving peace, and taking possession of the verses of Allah, and moving them, which were seen in the

nation of Bani Israel and other nations of the past, and soon the same will happen in this nation; But Allah almighty has promised this Ummah victory. (Tabatabai, 1995, Vol. 2: 151)

According to the fact that “entering” is in the source domain of journey, so in this verse, “peace is journey” is a conceptual metaphor. Also, according to Lakoff and Johnson's theoretical framework it is a structural one; because one concept is understood based on another concept.

Therefore, it seems that the purpose of this conceptual metaphor is to invite and persuade people for peace in order to pure life.

• **Analysis No. 2**

“They will have a peaceful home with their Lord; He will be their patron because of what they have been doing”.
(*Quran, 6:127*)

There is a conceptual metaphor when it is said “dar al-Salam”, peaceful home. According to the Charteris-Black criteria for distinguishing conceptual metaphor, in terms of linguistic criteria, peaceful home is reification; because “home” which in other contexts refers to something concrete, for example we say Ali's home, refers to “Selm” which is abstract and has created a semantic tension.

Cognitively, the understanding of the abstract concept of “Selm” is based on the

experienced situation. It means that for example in our normal life we live home, so “Selm” is organized based on building. That is, for a better understanding of the target domain of “Selm”, the source domain of building has been used to convey the concept.

Also, in terms of pragmatic criteria:

“Dar al-Salam” is a place where there is no war, no bloodshed, no strife, no fights, no violence, no deadly and excruciating competition, no clash of interests, no lies, no libel, no slander, no envy, no hatred and no sadness; It is calm there in every way. (Makarem Shirazi, 1992, Vol. 5: 438)

“Dar al-Salaam” means that place where no

calamity such as death, disease, poverty and no other absence and loss and no sadness threatens those who enter, and such a place is the promised paradise and nothing else. (Tabatabai, 1995, Vol. 7: 475)

According to the fact that “home” is in the source domain of building, so in this verse, “peace is building” is a conceptual metaphor.

Also, according to Lakoff and Johnson's theoretical framework it is a structural one; because one concept is understood based on another concept.

Therefore, it seems that in the conceptual metaphor, “home” in the source domain of the building can be glory and stability Instill peace after many ups and downs in order to pure life.

• **Analysis No. 3**

“Who is more unjust than one who creates falsehood against Allah when he has already been invited to Islam? Allah does not guide the unjust people”. (Quran, 61:7)

There is a conceptual metaphor when it is said “invited to Islam”. According to the Charteris-Black criteria for distinguishing conceptual metaphor, in terms of linguistic criteria, invited to Islam is personification; because “being invited” which refers to something concrete in other contexts, such as being invited to a birthday party, refers to “Islam” which is abstract and has created semantic tension.

Cognitively, the understanding of the abstract concept of Islam is based on the experienced situation. It means that for example we are familiar with religion in normal life, so Islam is organized based on religion. That is, for a better understanding of the target domain of Islam, the source domain of religion has been used to convey the concept.

Also, in terms of pragmatic criteria, Despite the good news of the Messiah about the appearance of the Prophet of Islam, and despite the fact that the call of the Prophet of Islam was accompanied by “visions” and clear proofs and miracles, a stubborn and opposites group stood up and denied, and in this

verse, it explains the end of the work of these people and their fate and says: "Who is crueller than the one who lies to Allah while being invited to Islam? (*Makarem Shirazi, 1992, Vol. 24: 80-81*)

According to the fact that "being invited" is in the source domain of religion, so in this verse, "Islam is religion" is a conceptual metaphor.

Also, according to Lakoff and Johnson's theoretical framework it is a structural one; because one concept is understood based on another concept.

Therefore, it seems that in the conceptual metaphor, "being invited" in the source domain of the religion can create the way for peace which prepares the ground for internalizing

religion for peace and brings spiritual inclinations to peace in order to pure life.

• **Analysis No. 4**

"(Muhammad), if the People of the Book argue against you, say, I and those who follow me have submitted ourselves to Allah. Ask the People of the Book and the illiterate ones, Have you embraced Islam? If they Surrender to Allah, they will find guidance but if they turn away, your task is just to preach. Allah knows all about His servants". (Quran, 3:20)

At the beginning of the verse, "face" is a metonymy for human existence. In this verse, there are metonymy and conceptual metaphor.

Body part metaphors “are perhaps best considered as blends of metaphor and metonymy based on some familiar relations of correspondence of particular parts of the body with particular actions”. (*Charteris-Black, 2004: 105*)

There is a conceptual metaphor when it is said “submitted faces to Allah”. According to the Charteris-Black criteria for distinguishing conceptual metaphor, in terms of linguistic criteria, submitted faces to Allah is reification; because “face” which in other contexts refers to something concrete, for example we say he turned his face towards Ali, pointed to surrendering to Allah which is abstract and created a semantic tension, while the face here is also a

metonymy for human existence.

Cognitively, the understanding of the abstract concept of “submitting” is based on the experienced situation. It means that for example in our normal life We move our face in different directions, so submitting is organized based on parts of the body. That is, for a better understanding of the target domain of “Selm”, the source domain of parts of the body has been used to convey the concept.

Also, in terms of pragmatic criteria, in this verse, after explaining the source of religious differences, Allah points to the part of this difference, which was the dispute between Jews and Christians with the Prophet of Islam and says:

“If they start to talk and fight with you, do not argue (with them) and say: I and my followers have surrendered before Allah”. (Makarem Shirazi, 1992, Vol. 2: 475)

According to the fact that “face” is in the source domain of parts of the body, so in this verse, “submitting to Allah is the movement of body parts towards him” is a conceptual metaphor. Also, according to Lakoff and Johnson's theoretical framework it is an orientational one; based on that, it is linked with the location orientation, which is the result of physical characteristics and the type of function of our body in the physical environment.

In the continuation of the verse, “If they embrace

Islam, they will find guidance” is also a conceptual metaphor, too.

According to the Charteris-Black criteria for distinguishing conceptual metaphor, in terms of linguistic criteria, surrendering to Allah is reification; because be guided “which in other contexts refers to something concrete, for example, the child was guided to his house, pointed to surrendering to Allah”, which is abstract, and a semantic tension has been created.

Cognitively, the understanding of the abstract concept of surrendering to Allah is based on the experienced situation. It means that for example we are familiar with religion in normal life, so surrendering to Allah is organized based on religion.

That is, for a better understanding of the target domain of surrendering to Allah, the source domain of religion has been used to convey the concept.

Also, in terms of pragmatic criteria, Allah orders the Prophet to stay away from arguing with Jews and Christians and says:

Say: To those who are people of the book (Jews and Christians) and also to the uneducated (polytheists), have you also surrendered (like me that surrendered to the command of the truth)? If they truly surrender, they have been guided. (*Makarem Shirazi, 1992, Vol. 2: 476*)

In the following, he adds: “It is not meant to be a verbal and alleged surrender; but it is meant to

be a real and practical surrender to the truth”. (*Ibid*)

According to the fact that being guided is related to the source domain of religion, in this verse “surrendering to Allah is religion” is a conceptual metaphor that, according to Lakoff and Johnson’s theoretical framework it is a structural one; because one concept is understood based on another concept.

Therefore, it seems that in the conceptual metaphor, “be guided” in the source domain of the religion can create the way for peace which prepares the ground for internalizing religion for peace and brings spiritual inclinations to peace in order to pure life, too.

37 conceptual metaphors were found in 6 source

domains out of 127 verses which there is the keyword “Selm”.

Also, the source domain of of journey is the most meaningfully productive

domain and the source domain of conflict and light are the least productive.

Source Domain	Types Total	Total Tokens	Resonance	%Of total Resonance
Journey	7	16	112	72%
Religion	3	6	18	12%
Body Parts	2	6	12	8%
Building	2	4	8	5%
Conflict	1	4	4	2%
Light	1	1	1	1%
TOTAL	16	37	155	100%

Table 1: Summary of Source Domains and Resonance in “Selm” Corpus

Source domains are in the first column. In the second column there are types total, different number of words in this domain. In the third column there are total tokens, the actual number of repeated metaphors.

The fourth column shows “the resonance of each domain- the product of the types and tokens- that permits us to measure and to compare the productivity of source domains. (*Charteris-Black, 2004: 91*)

And finally, the last column shows percent of total resonance. For example, “entering”, “exiting”, “putting”, “way”, “meeting”, “bringing” and “arriving” are, types total, types of metaphors. In the source domain of journey, entering 3 times,

leaving once, putting 6 times, way once, meeting once, bringing once and coming 3 times have been repeated, which is a total of 16 metaphors in the source domain of journey. If we multiply types total by Total tokens, it is resonance.

Therefore, resonance of the source domain of journey is 112 and it is 72% of all the conceptual metaphors of “Selm”.

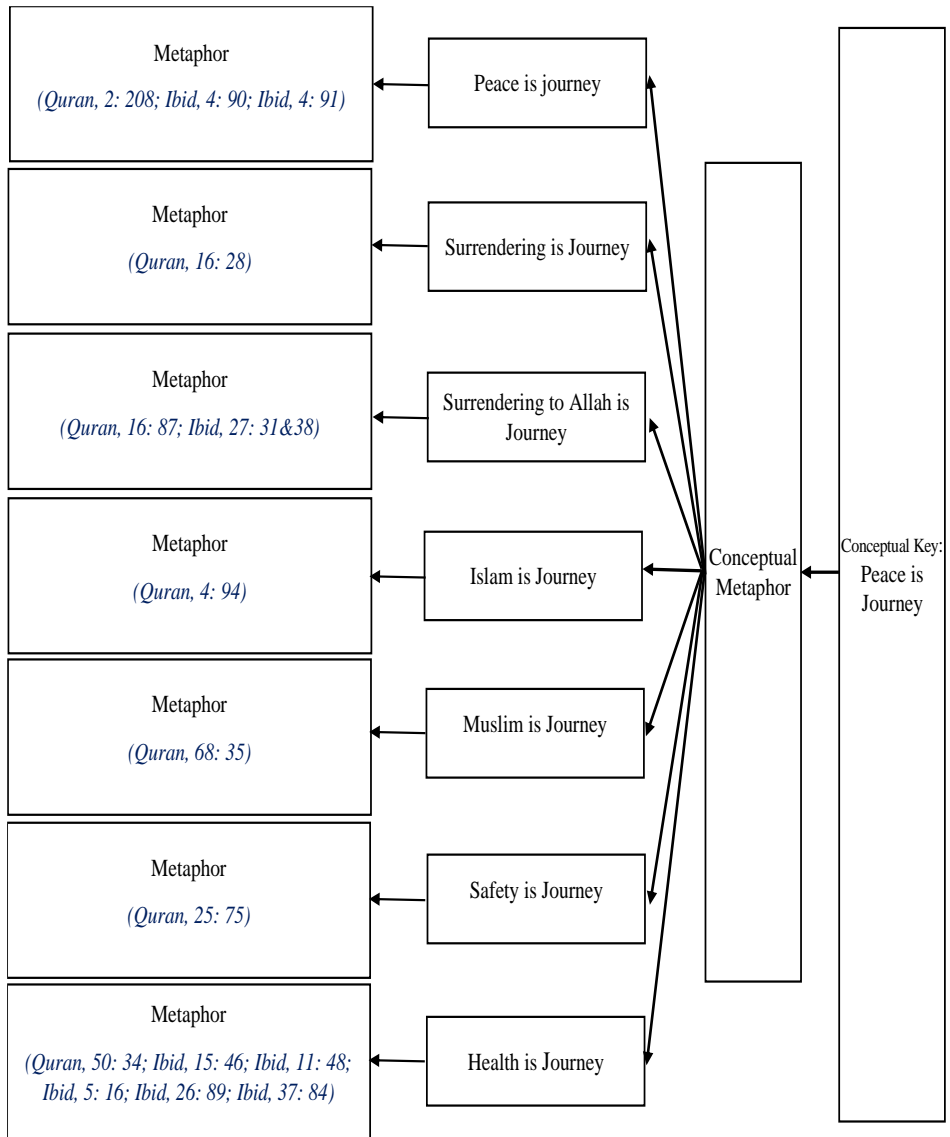


Figure 1: Hierarchical Cognitive Pattern of “Selm” based on the Conceptual Metaphors of Journey

Then the conceptual key that “resolves the semantic tension of a set of conceptual metaphors by showing them to be related”, *(Charteris-Black, 2004: 22)* was deduced.

Source Domain	Conceptual Metaphors	Numbers	Conceptual Keys
Journey	Peace is journey.	3	Peace is journey.
	Surrendering to Allah is journey.	3	
	Surrendering is journey.	1	
	Islam is journey.	1	
	Muslim is journey.	1	
	Health is journey.	6	
	Safety is journey.	1	
Conflict	Muslim is conflict.	4	Peace is conflict.
Religion	Peace is religion.	1	Peace is religion.
	Surrendering to Allah is religion.	1	
	Islam is religion.	2	
	Safety is religion.	1	
	Health is religion.	1	
Building	Safety is building.	2	Peace is building.
	Islam is building.	2	
Light	Safety is light.	1	Peace is light.
Body Parts	Submitting to Allah is the movement of body parts towards him.	4	Peace is body parts.
	Health is the movement of body parts towards him.	2	
-	-	37	Total

Table 2: Conceptual Metaphors and Conceptual Keys of “Selm” according to Source Domains

Conclusion

Despite the many researches that have been done so far about peace, a few of them were from the perspective of conceptual metaphor and its critical analysis, and they do not contribute much to the precise understanding of the concept of peace in the Quran.

Since the conceptual metaphor has a very important persuasive role and “by cognitive analysis of the Holy Quran metaphorical expressions, the message hidden in these expressions can be achieved”. *(Hejazi, 2021: 66)*

Therefore, examining the conceptual metaphors of “Selm” can help a lot to better understand this concept.

In this research, the source domain of journey constitutes 72% of the total

resonance of conceptual metaphors, and as a result, journey metaphors are the most productive metaphors for peace.

In both target domain of peace and source domain of journey in the conceptual key of “peace is journey”, there is an assumption that we are trying to achieve a predetermined goal; In addition, the journey may be on ways that we have not seen before, therefore, it seems that the choice of this source domain is the rhetorical goal of calling and persuading people for peace in order to pure life.

On the other hand, due to the fact that the journey metaphor often provides a positive value, and even when the negative parts of the trip are mentioned such as the difficult path that

must be taken it has a positive value.

Therefore, it can be a suitable source domain for peace.

It seems that implicitly the use of the source domain of the journey implies that to reach the destination, we must be patient and resistant, and we should not stop trying until we reach the destination. At the same time, there are joys and hardships along the way, and we face new unknowns and experience them.

Due to the fact that there are some ambiguities regarding the correct understanding of “Selm” in verses of Quran, it can be resolved by understanding the conceptual metaphors. For example, in *Quran*, in the *Tafsir al-Mizan*, and in

Tafsir Ethna Ashari, there is ambiguity that “Enter it in peace...” is to enter safely or it means to enter while Allah and the angels greet you. (*Ref: Quran, 50: 34; Tabatabai, 1995, Vol. 18: 531; Shah-Abdul-Azimi, 1984, Vol. 12: 238*)

Also, in the *Tafsir Bayan al-Saadah*, it is interpreted as entering safely from any pest, and in *Tafsir Jami*, it is interpreted as coming to heaven with the greetings of Allah and the angels. (*Sultan Ali Shah, 1993, Vol. 13: 384; Boroujerdi, 1987, Vol. 6: 429*)

According to the conceptual metaphor “health is journey” in this verse, it seems that the ambiguity related to these interpretations is resolved and entering safely is the correct interpretation. This is despite the fact that

in the conceptual metaphor of “health is a journey”, there are similarities in journey and health, such as the presence of people, the path, the final goal, etc.

Therefore, it seems that by examining conceptual metaphors, we can achieve a better understanding of the thoughts behind the verses of the Quran.

Despite the efforts of anti-Islamists in pretending to be the violent and war-oriented face of Islam, according to the results of this study, the peace-oriented of Islam in order to model pure life is emphasized. As a matter of fact, not only Islam is not war-oriented but also it is clear that Islam is peace-oriented by emphasizing the temporary nature of war in the Holy Quran and only

war is allowed in certain cases. (*Ref: Mirsepasi et al, 2021: 90*)

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ORIGINAL RESEARCH PAPER

The Effect Quality of the Intercultural Dialogues on Faith-based Peacemaking for Human Life

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ARTICLE INFO	ABSTRACT	
Article History: <i>Received: 23 August 2022</i> <i>Revised: 19 October 2022</i> <i>Accepted: 11 November 2022</i>	SUBJECT AND OBJECTIVES: Finding the main causes of hostility origin amongst people, peace authorities attempted to present their peacemaking models to enhance peace in a context of individuals, groups and societies hostilities. Faith-based peacemaking that is derived from the main sources of religious thought, including the Quran and Sunna, is the model by which peacemakers tried to solve the problems of religious people in Modern age.	
Key Words: <i>Intercultural Dialogues</i> <i>Faith-based Peacemaking</i> <i>Pure Life</i>	METHOD AND FINDING: The present paper after analyzing the main religious sources finds the outstanding character of Islamic peacemaking is the holy Prophet Muhammad as he is introduced to be a perfect role model for all humanity in any time, including modern lives. It seems to be the component in the proposal narrative where fill the gap between the objectives and the eventual outcome. It is also where demonstrate the feasibility of the research project's by detailing the experiences and resources used that will be drawn upon to carry out the research.	
DOI: 10.22034/imjpl.2023.14655.1070	CONCLUSION: Therefore, the tradition of the Holy Prophet has been investigated in order to show how he behaved in the multi-cultural and multi-religious environment of Medina in order to create a unified society. Dialogue was a tactic that the Prophet used in dealing with people by reciting the glorious Quran and issuing the Charter of Medina to unify the diverse society of Medina under a new culture of Muslim brotherhood and Umma.	
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Introduction

Today in our lives in modern age, we are witnessing different manifestations of mischief, oppression, tension, violence and enmity amongst people that rooted in human ignorance and his detachment from spirituality and divinity.

Seeking the outlet, traumatized individuals and communities struggle to relief their pain from which they are suffering; aiming peace and tranquility. From among those peacemaking models, faith-based peacemaking that is derived from the main sources of religious-including the Quran and Sunna, focuses on interreligious as well as intercultural dialogue to facilitate peace and justice,

and deescalate conflict and oppression.

Prophet Muhammad as he is introduced to be a perfect role model for all humanity was taken a model of faith-based peacemaking in this paper to illuminate the path toward sustainable peace and justice.

Therefore, the Prophet's tradition in a multi-cultural society of Medina and his way of social unification under the shadow of Medina Charter created new culture of Muslim Umma-building led to social faith-based peace. *(Ref: Dodhiya and Ghanbari, 2022)*

So, may question raise where and how the Intercultural Dialogues on faith-based peacemaking effect on Human Life?

Theoretical Foundations and Research Background

1. Culture

Without knowing culture and cultural diversities of a conflicting context, peace builders have no capability of confronting the problems and building peace.

Therefore, the main culture under which the variety of people are interconnected and coexisted, is the channel through which peace practitioners would set up their peacemaking mission.

Indeed, culture is the social behavior and norms found in human societies, and it is considered a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies.

According to the Merriam-Webster culture would be defined as:

- The integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations.

- The customary beliefs, social forms, and material traits of a racial, religious, or social group; also, the characteristic features of everyday existence (such as diversions or a way of life) shared by people in a place or time.

- The set of shared attitudes, values, goals, and practices that characterizes an institution or organization.

(Ref: Macionis and Gerber, 2011)

Considering the definition of human being as a civic being (*Aristotle, 2019, Book 1*) different aspects of human social manifestation is generally called as culture which shows itself through relations within the network peacemaking.

2. Life

Islam seeks to establish an equilibrium between these two aspects of life the material and the spiritual. It says that everything in the world is for huma, but the human being was created to serve a higher purpose: the establishment of a moral and just order that will fulfill the will of Allah to server all human being and make our lives more pure.

There are different researches and papers on similar topics like “Islamic

Model of Peaceful Coexistence amongst Human Beings”, (*Ref: Dodhiya and Ghanbari, 2022*) or some books on Intercultural books “Understanding Cultural Differences”; (*Ref: Hall and Hall, 2000*) Also, there are many other books and papers but this paper differs from previous works.

Considering the above-mentioned principles, the Holy Quranic verses can be applied as the indicators to the pure life.

3. Dialogue

Dialogue or Talks as a kind of communication can build an intersubjective network to reach physical net peaceful coexistence in the diverse society.

The etymology of the word ‘dialogue’ is from the Greek ‘dialogos’, Dia’ means

through or across; ‘logos’ means word, meaning or reason. The Merriam-Webster dictionary presents a common definition of dialogue as “a conversation between two or more persons”. (*The Merriam-Webster Dictionary, Culture, 2018*)

In the Oxford Dictionaries dialogue as a noun is defined as a discussion, specifically addressing a subject or for the purpose of resolving a problem. (*Oxford Languages, Culture, 2018*)

The goal of dialogue is to understand the other and it is not possible except by listening. The phase of listening before speaking is to understand the other better before conversing them. Following listening, the focus in dialogue is to

openly share one’s own point of view. As dialogue is a reflective form of communication, changing one’s opinion through internalizing thoughts, considerations and impressions from communications is seen as a strength.

Dialogue thus requires a degree of openness to others and oneself. Openness includes allowing emotions, along with reflections, stories and faith, thus making space for the whole person. (*Thery, 2016*)

4. Intercultural Dialogue

By intercultural or interfaith dialogues and or communication, we mean a conversation between different individuals or groups whose purpose is simply honest engagement and increased mutual understanding with

respecting the cultural values including the religious ones of the counter parts. This kind of dialogue is very distinguished from debate, where we seek to win an argument, to persuade others of our point of view.

It is also different from discussion, which aims to solve a problem, reach a consensus or decide on a course of action. In an intercultural dialogue we engage with others for the sake of relationship; we are looking simply for meaningful humanistic and cultural interaction through which we may grow in understanding of the other, of ourselves and of the linkage between us to make a strong network peacemaking.

We take benefit of Martin Buber's observation of true dialogue here as a

kind of interaction that provides understanding through direct experience of the other. (*Ref: Buber, 1971*)

He saw it as a genuine, transformative encounter between the participants seeing and responding to each other as persons, not as things that they might use as means to an end. For Buber, dialogue is a deeply meaningful interpersonal experience, which can change you, as it can help you see yourself from the perspective of the other. In accordance with David Bohm, we can have the range of learning that can take place in dialogue. (*Ref: Bohm, 2004*)

The one who engage in an intercultural dialogue not only become aware of the realities of other cultures, but also helps him

to revise his culture and deepen his faith.

This process as David Yankelovich explores, may potentially transform conflict into cooperation and peaceful coexistence in a multicultural context, if occurs under three particular conditions:

- Equality (or at least suspension, as far as humanly possible, of inequality and coercive influences)
- Listening with empathy in order to understand
- Bringing assumptions out into the open. (*Ref: Yankelovich, 1999*)

These conditions are helpful in facilitating the sort of genuine human encounter that Buber envisioned, in which we meet the other as a valued

human person, setting aside power games and the impulse to control or use others for our ends.

Through the effort to meet as equals, to listen with empathy, and to be open about our preconceptions and prejudices, we may break down some of the barriers in the way of meaningful cultural and religious interaction. For dialogue practitioners, the full achievement of all three conditions is perhaps something to aspire to: an ideal set of circumstances in which a really profound dialogue may take place.

Therefore, dialogue is a verbal communication with other human beings who are interconnected to one another for mutual understanding and respect inside the web of cultural

various demonstrations to implement peacemaking.

5. Peacemaking

The first concept should be unmasked here is the word peacemaking; While Johan Galtung defines peacemaking as reconciliation of past traumas, resolution of conflict and construction of equity and harmony, (*Galtung, 2013*) John Paul Lederach observes peacemaking as to be relationships. Lederach developed a peacemaking pyramid, outlining those relationships is one key against violence. The pyramid consists of three levels in peacemaking;

- The grassroots level, as the bottom-up work for peace.
- Leaders at the top of the pyramid, as the top-down work for peace.

- In the middle Lederach placed people that work both with the grassroots and leaders for peace.

According to Lederach this pyramid has been completed by referring to web peacemaking theory the way how a spider makes his web and hooks it up to a few strategic positions, intersected at a core. He stated that sustainable peacemaking based on relations, is to:

- Understand the social context by building a network connected to strategic positions that carry the network, through developing relationships with people who are situated differently in the social context.
- Construct the web where people are present, where

people are situated as that is the core interconnecting the network.

- Be flexible and smart, responsive and adaptive to the changing environment. Lederach argued that a sustainable way to build peace is creating a web of relationships, a network that includes our enemies.

Lederach further highlighted that peacemaking is adaptability, the capacity to respond and adapt in a dynamic environment. (*Lederach, 2005*)

what is called the Charter of Medina in Time of Prophet would be as a model for network peacemaking embraced not only Muslims but non-Muslims as well as the people of the Book.

On the other hand, Lisa, argues that peacemaking is most often used as an umbrella term to encompass other terms such as conflict resolution, management, mitigation, prevention, or transformation.

Schirch illustrates those similar terms in this way: The term “Conflict resolution” is useful when communicating to the general public, and to funders who generally understand this term. Yet there are a variety of problems with the term conflict resolution.

First, many believe it implies too much finality. Conflicts rarely end neatly. A second, related concern is that the term delegitimizes nonviolent forms of resistance and struggle, making the problem

conflict and not violence, thus inherently supporting status quo structures of power.

The term conflict transformation on the other hand communicates that conflict is indeed transformed rather than managed or resolved. Yet it is unclear exactly which way transformation is happening and what is being transformed.

The term conflict prevention refers to efforts to build peace proactively, to prevent violent conflict. Since the field of peacemaking teaches that conflict is normal and can be a positive opportunity for bringing about needed changes, if handled constructively, some note that it is violence, not conflict that should be prevented.

For Schirch peacemaking is preferred to focus on the larger goals of peace and security rather than on the problem of conflict. Conflict-related terms focus on the negative and they label whole regions by their experience of conflict rather than their capacity for peace. (*Schirch, 2008*)

Therefore, peacemaking is an umbrella-term includes all attempts for building peace practiced by the pyramid of peace builders: Leaders, middle class, and grassroots to build relationships through web peacemaking for peaceful coexistence.

Web peacemaking would help the peacemakers to understand social context, construct network peace through connecting people to peaceful coexistence,

and finally to be responsive encountering the changing and multi-cultural environment.

In this paper, we will be visioning Islamic peacemaking model through the lens of network peacemaking in Medina established by Prophet Muhammad, the most perfect faith-based peacemaking figure.

6. Faith-based Peacemaking

All of the procedure of peacemaking through intercultural dialogue practiced by Muslim peacemakers was taken as faith-based peacemaking rooted in their strong commitment to the Islamic Shari'a derived from the Quran and the tradition of Prophet Muhammad. Many Muslim and non-Muslim scholars

have identified values and principles in Islam such as:

Monotheism and unity in following one God, (Quran, 21: 92) merciful Prophet to the whole world (Ibid, 21: 107) and taking him as a role model, (Ibid, 33: 21) being submissive to guardians, al-Awlia; God, the Prophet and Imams, (Ibid, 3: 32) accountability for all actions on the day of resurrection, (Ibid, 37: 24) Justice, Adl (Ibid, 5: 8; Ibid, 57: 25; Ibid, 16: 90, Ibid, 4: 58; Ibid, 42: 15) and peace (Ibid,2: 208) that are interconnected.

The notion that peace cannot be achieved without justice is echoed by many peacemaking researchers and activists. (*Lederach, 1997*)

These values are supported by innumerable verses in the Quran,

commanding believers to be righteous and levelheaded in their dealings with their fellow beings.

Faith-based Peacemaking Classified as Fallow

1. The Reality of Diversity

The Quran explains free will of human being caused a kind of diversity in religion and culture clarifying how to respond to it with righteousness and justice:

- *Say, Now the truth has come from your Lord: let those who wish to believe in it do so, and let those who wish to reject it do so. (Quran, 18: 29)*

- *There is no compulsion in religion. (Ibid, 2: 256)*

- *Had your Lord willed, all the people on earth would have believed. So can you*

[O Prophet] compel people to believe. (Ibid, 10: 99)

- *If God so willed, He would have made you all one people. (Ibid, 16: 93)*

These verses indicate that diversity out of human free will was intended by God. This requires us to learn how to live peacefully through intercultural as well as interfaith dialogue. The other verses from the Quran show us the divine wisdom in such diversity, encouraging us to engage:

- *We have assigned a law and a path to each of you. If God had so willed, He would have made you one community, but He wanted to test you through that which He has given you, so race to do good: you will all return to God and He will make clear to you the*

matters you differed about.
(*Quran, 5: 48*)

- If your Lord had pleased, He would have made all people a single community, but they continue to have their differences- except those on whom your Lord has mercy- for He created them to be this way. (Ibid, 11: 118-19)

2. Honoring Human Beings

Erol and Kurucan (2012) in book “Dialogue in Islam”, observes Muslims positive engagement with their fellow human beings from different cultural and religious background. Dialogue is a natural manifestation of our humanness, as both the Quran and the life of the Prophet make it clear.

The Quran tells us that the fundamental oneness of

all human beings and their ethnic and linguistic plurality together enable us to engage with and understand one another:

In addition, indeed we have honored the Children of Adam, and We have carried them on land and sea, and have provided them with al-Tayyibat (lawful good things), and have preferred them above many of those whom We created with a marked preference.
(*Quran, 17: 70*)

Based on the divine will for honoring human beings, we have to share our humanity with all individuals and communicating them to reach a peaceful coexistence. This honored human being in is created not only to connect to other

people but to communicate with God, the creator, by worshipping Him.

I created jinn and humankind only to worship Me. (Quran, 51: 56)

Worship itself is a form of communication and dialogue with God. According to some exegesis of the Quran worship in this verse is Knowing God. (Ref: *Tabatabaei, 1955*)

The process of Knowing God requires us to start our spiritual journey within ourselves to discover the inner world that is for Imam Ali is a great world; and the external world, the horizons.

This long contemplation necessitates human being to connect meaningfully with himself as the honored

creature, the universe as the divine communications, and to God as his Creator. Dialogue in this procedure has a great role to build communication with all engaging parties.

3. Mutual Understanding

Dialogue of the honored human being with other people from different nation and ethnic group leads us to our origin from a single man and a single woman that is the departure point of human for communication and being together.

This special kind of engagement facilitates mutual understanding for all members of humanity. Thus, dialogue can contribute to stable, peaceful relations between different groups to

figure out which one is more connected to God and the most honored by Him.

O people, we created you all from a single man and a single woman, and made you into races and tribes so that you should get to know one another. In God's eyes, the most honored of you are the ones most mindful of Him: God is all knowing, all aware. (Quran, 49: 13)

4. Problem Solving

According to Islamic faith-based peacemaking, a peacemaker should be starting with the external shared problems taking them to Islamic holy scriptures. (*Sadr, 2007*)

If a peacemaker takes the global problems such as moral degeneration,

environmental pollution, unfair distribution of economic gains, disease, poverty, collapse of family values, fanaticism in the name of race, religion and nationalism, and problems threatening world peace such as terrorism, war and exploitation to the Quran asking for the solution, the Quranic answer for problem solving dialogue is consultation that is considered as conducting method for the great affairs.

Consultation in the Quranic usage is the peacemaker's asking for taking assistance from people around him by dialogue and practicing finally on a decision made out of the process of dialogue:
- And those who answer the call of their Lord and perform the prayer and

who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them. (Quran, 42: 38)

- And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted they would have broken away from about you; so pass over (their fault), and ask (Allah's) Forgiveness for them; and consult them in affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him). (Ibid, 3: 159)

5. Quranic Classification of People

Erol and Kurucan (2012) observed that the Quranic text distinguishes three groups:

- Believers who believe in One God and the teachings of the Prophet Muhammad. Hypocrites are included within the group of Muslims since they were outwardly pretending to be believers even as they were inwardly defecting from Islam and scheming against the Muslims.

- Unbelievers and polytheists, who are classed together as mushrikin, who deny God or associate a partner with God.

- People of the Book refers to those who follow a divine book and a prophet sent by God that including Jews, Christian and Sabians:

- The [Muslim] believers, the Jews, the Christians, and the Sabians- those who believe in God and the Last Day and do good- will have their rewards with their

Lord. No fear for them, nor will they grieve. (Quran, 2: 62)

- For the [Muslim] believers, the Jews, the Sabians, and the Christians- those who believe in God and the Last Day and do good deeds- there is no fear: they will not grieve. (Ibid, 5: 69)

- As for the believers, those who follow the Jewish faith, the Sabians, the Christians, the Magians, and the idolaters, God will judge between them on the Day of Resurrection; God witnesses all things. (Ibid, 22: 17)

6. Dialogue with People of the Book

Getting aware of the Quranic classification of people, we have to know who the Quran encourages

us to communicate with them and conversing.

People of the Book are the class on which Islam had a great emphasis and pushed Muslims forward to engage in dialogue with them upon the commonalities:

- Say, People of the Book, let us arrive at a statement that is common to us all: we worship God alone, we ascribe no partner to Him, and none of us takes others beside God as lords. (Quran, 3: 64)

- [Believers], argue only in the best way with the People of the Book, except with those of them who act unjustly. Say, 'We believe in what was revealed to us and in what was revealed to you; our God and your God is one [and the same]; we are devoted to Him. (Ibid, 29: 46)

7. Dialogue with Common People

Imam Ali classifies people in his letter to Malik Ashtar in to main classes:

“Our brothers in faith or our similar in creation”. (*Nahj al-Balaghah, Letter 53*)

Accordingly, we must respect not only those who share our faith but that group of people shares the nature of creation with us. So based on this doctrine, we communicate with them through dialogue and mutual respect to build a peaceful coexistence in a shared environment.

The Holy Quran says:

And He does not forbid you to deal kindly and justly with anyone who has not fought you for your faith or driven you out of your homes: God loves the just. (Quran, 60: 8)

The non-Muslims mentioned in this verse clearly include any non-Muslims, not just People of the Book.

Islamic Peacemaking Model based on Prophet Muhammad’s Tradition

Now to make this paper more practical and problem-based research, we firstly start moving from the external problem of peacemaking toward the Islamic Model of peace in Medina (the tradition of Prophet Muhammad), and secondly move within the context of early Islam in Medina to discover the Islamic peacemaking model for Muslims behavior in their everyday life. This way of referring to Islam is called “making silent scripture to be talking” by the Martyr Sadr. (*Sadr, 2007*)

Considering this model, we organize this section of paper in three parts of early Islam in Medina:

1. Islamic Peacemaking

To begin with the Islamic peacemaking practiced by the Prophet in Medina we would clarify four elements of Peace in Medina, Muhammad the peacemaker, Anthropology and the Environment of peace in Medina for deepening our understanding about early Islam and applying its teaching in daily life.

- **Islam as the Whole
Message of Peace in
Medina**

Islam as the perfect example of faith-based peacemaking completed gradually during 23 years of Prophet Muhammad's

mission. Considering the cultural diversity of different contexts, Islam founded in Mecca and persisted in Medina to be perfected in Shari'a, a universal system for managing both individual and social human life.

The holy Quran addressed people of Mecca by "Ya Ayyuha al-Nas" O People! To show its universal mission to the diverse society, and addressed people of Medina by "Ya Ayyuha Allazin Amanu" O People Who You Believe! To build the faithful community of new believers based on peace and happiness. The given peace in Medina created a new cultural system in which religious rituals

paved the way for social solidarity and integrity.

The Quran in Medina tries to generate new culture of relationship amongst Prophet Muhammad and his followers and the other inhabitants of the city such as Munafiqin, the hypocrites and people of the book. (*Khorramshahi, 1998*)

- **Peacemaker of Medina**

Accounts of Prophet Muhammad's life show that he was a model of positive engagement with those around him before he was called to be a prophet, since before that time he was known as *al-Sadiq al-Amin*, the truthful and the trustworthy.

Thus, at that time, he positively engaged with

others not in obedience to the revealed word of God, the Quran, but in obedience to the norms of God's creation the innate disposition, *fitra*, with which God endowed all human beings.

Prophet Muhammad, the perfect Islamic role model, the faith-based peacemaker has started his mission from Mecca by internalizing inner peace through the piety, *Taqwa*, within the soul of the faithful individuals and continued his peacemaking in Medina to build a faithful community by implementing Islamic Shari'a system.

Peacemaking traits of Muhammad, the faithful peacemaker, in Medina:

- Emphasizing on training and educating people by

reciting the verses of the Quran, building mosques, contracting Muslim brotherhood between the Immigrants, Muhajirin, and the Helpers, Ansar for creating new relationship.

- Trying to establish Islamic political system on three pillars: The believers as the peaceful members of the new community; Shari'a as an authentic Law system which guarantees peace and its implementation; and paving the ground for the faithful community building that is the embodiment of peace.

- Contracting peace with the neighbors of Islamic community and People of the Book to project peace from Muslim community to the region.

- Globalizing the mission of faith-based peacemaking

by sending invitation letters and messengers to the empires of that time.

- *Redefining the values and shifting them from wealth and genealogy of the ignorance to human faith-based dignity. The verse "Verily the most honoured of you in sight of God is the most righteous of you" (Quran, 49: 13) creates new measurement to evaluate values and human dignity. Out of this measure, Bilal the former slave became the Muazzin, caller for prayer. (Waqidi, 1989)*

Zaynab bint Jahsh from a noble family married Zeyd bin Harehha, the slave of Kadija (*Tabari, 1956*) a faithful person amongst the other believers considered to be as a part of one body if which he pains, others

would be painful. (*Ibn Sa'd, 1985*)

- **Anthropology of Medina**

Knowing people of Medina helps us to customize what the Prophet did to them from peace and reconciliation, to the contemporary peace practitioners of the world.

- Contrary to the people of Mecca who were mostly ignorant and pagan, people in Medina had peaceful coexistence with People of the Book for a long time. (*Makarim Shirazi, 1950*)

People of the Book were monotheists and people of Medina became familiar to this transcendent doctrine of monotheism.

- People of the Book used to have the culture of waiting for the last Prophet

of God in Medina. (*Ref: Quran, 2: 89*) Despite of the Jewish rejection to the new Prophet, the divine doctrines of the holy Book affected the population in the region and paved the way for welcoming to the Prophet immigrated from Mecca to Medina.

- The long conflict between two great tribes in Medina, Aws and Khazraj and their exhausting situation before Hijra led them to seek a peacemaker to resolve their lasting conflict. Therefore, they found Prophet Muhammad as the savior as well as the peacemaker.

- The tribal culture and warm welcome the heads of tribes to the Prophet, caused the people of Medina to accept Prophet Muhammad.

In such a community, the Prophet took the opportunity of his addresses in different culture, and used his noble background to be the promised one for People of the Book, a peacemaker for the fighting tribes, and finally a merciful leader for the community.

This teaches us how a peacemaker can transform conflict presented in a society to build peace and integrity.

- **Environment of Medina**

Before knowing the environment of Medina, it is important to have a glance at the background of environmental shift from Mecca to Medina to understand Hijra strategy

as an element of faith-based peacemaking.

During a 13-year prophecy, Prophet Muhammad took the opportunity of tribal relationship and invited people to the new religion. He well knew that Quraysh cannot assassinate him because they were scare of confronting *Bani Hashim* and butting themselves in the situation of war in Mecca.

Therefore, their troublemaking to the Prophet was a kind of defamation, accusation and less physical damages. (*Shahidi, 1970*)

Although a tribal society had some benefits, it was not a proper ground to establish one faith-based Umma. So the Prophet has decided to change the limited environment to the ideal one in which the

integrated structure of Umma settles. (*Ibn Kathir, 1991*)

To get more knowledge about the environment, two critical concepts in pre-Islam-Medina should be taken under consideration, Autom, the castle, and Rab'a, tribal independent culture.

Autom as a symbol of territorial independence was a building with a tall watching tower to defend a given tribe against enemy. Medina because of possessing vast land, had many Autom to be as a shelter for the inhabitants in a state of threat.

Indeed, out of the peaceful spirit of people in Medina that made them needless to any political or military agreements on one hand, and lack of central power on the other hand,

caused the tribes in Medina feel constant insecurity and lasting conflict between two or more tribes. (*Ahmed Ali, 1971*)

Rab'a was the cultural independence of a tribe to organize its social relations, customs and traditions distinguishing one tribe from the others.

The two former concepts help us to deepen our perception from the people of Medina that they used to live a state of fear out of the absence of a central political system to unify the scattered tribes.

This culture helped the Prophet to play the role of a great leader to manage the society, and of a peacemaker to replace the state of fear with peace, stability and integrity.

2. Peacemaking Phases

Prophet Muhammad used the proper means for his faith-based peacemaking in Medina such as:

- The glorious Quran as the main source of peacemaking that is divine dialogue with the Prophet and has repeated the word Qul, say, three hundred and thirty three times (*Abdulbaqi, 1945*) to show God's emphasis on dialogue in which the message conveying through the Messenger to the audience. (*Qaramaleki, 2014*)
- Innovating some religious institutions: the Mosque, as the first cultural center established by the Prophet after Hijra to be the place of dialogue with God through worship and of

people through sermons of the Prophet.

- Resisting against psychological warfare of the enemies. (*Nasr, 2001*)

- *Good interaction with People of the Book and convincing them that all previous prophets are sent by God and they are all in one mainstream and common religion of peace and submission to God, and have no difference in prophecy. (Quran, 3: 83-84)*

Therefore, differentiation between true and false Christians and Jews, and justice in judgment between them was some of the ways through which the noble Prophet communicated with People of the Book. (*Zargarinejad, 1964*)

- Sending messengers to different corner of the region for reciting the

Quran and teaching the new religion, Islam, and giving charity. (*Alviri, 2005*) - Appointing 12 middle class peacemakers calling them Naqeeb for taking assistance from them in the process of peacemaking in the tribal conflict context. The Prophet addressed 12 Naqeeb saying “you as the Apostles of Jesus Christ are the chiefs of your tribes, and I am the chief of my own people”. (*Tabari, 1956: 935*)

- **Medina Charter**

The Charter of Medina, is the construction drafted by the Prophet Muhammad shortly after his arrival at Medina to build faith-based peace and grantee the sustainable peace in the Muslim community. (*Watt, 1964*)

The document is a book of the Prophet Muhammad to operate between the believers and Muslims from the Quraysh tribe and from Yathrib and those who may be under them and wage war in their company, declaring them to constitute one nation Umma includes all individuals of a diverse society.

It established the collective responsibility of nine constituent tribes for their members actions, specifically emphasizing blood money and ransom payment.

The first constituent group mentioned are the migrants from Quraysh, followed by eight other tribes. Eight Jewish groups are recognized as part of the Yathrib community, and their religious

separation from Muslims is established.

The Jewish *Banu Al* shutbah tribe is inserted as one of the Jewish groups, rather than with the nine tribes mentioned earlier in the document. The constitution also established Prophet Muhammad as the mediating authority and peacemaker amongst those groups and forbids waging war without his authorization. The constitution formed the basis of a multi-religious Islamic community in Medina. (*Firestone, 1999*)

The constitution was created to end the bitter intertribal conflict between the rival clans of Aws and Khazraj in Medina (*Serjeant, 1978*) and to maintain peace and cooperation among all groups in Medina.

Establishing the role of Prophet Muhammad as the peacemaker between the two groups and the others in Medina was central to the ending of internal violence in Medina and was an essential feature of the constitution. The document ensured freedom of religious beliefs and practices for all members who follow the believers.

It imposed a tax system for supporting the community in times of conflict. It declared the role of Medina as a *Haram*, (*Hamidullah, 1958*) sacred place, where no blood of the peoples included in the pact can be spilled. *Haram* indeed is the place of peace with God and God's creation indicating that Islam is the religion of peace and the community

embraces Islam is the peaceful community.

One of the most important features of the Constitution of Medina is the redefinition of ties between Muslims. It sets faith-based relationships above blood-ties and emphasizes individual responsibility. Tribal identities are still important to refer to different groups, but the main binding tie for the newly-created Umma is religion. That contrasts with the norms of pre-Islamic Arabia. (*Serjeant, 1978*)

The non-Muslims had the following rights on the condition they follow the Muslims: (*Barakat, 1979*)

- The security of God is equal for all groups:

* Non-Muslim members have the same political and cultural rights as

Muslims. They have autonomy and freedom of religion.

* Non-Muslims take up arms against the enemy of the nation and share the cost of war. There is to be no treachery between the two.

* Non-Muslims are not obliged to take part in the Muslims' religious wars.

By the Medina Charter, the Prophet renewed the social relations of the community and founded a network peacemaking based on faith.

This intercultural and interfaith charter teaches the Muslim peacemakers today to have Umma-building perspective by recognizing the cultural and religious diversity

within a vast framework of being together based on commonalities.

3. Peacemaking Strategy

The main strategy of Prophet Muhammad in Medina innovating a new social tie among individuals of that environment entitled religious brotherhood. Contemplating on that notion, would help religious communities to change from conflict to peace and solidarity.

- **Muslim Brotherhood and Faith-based Unity**

The historical background of the concept of religious brotherhood in the culture of the early Islam is older than the Prophet making pacts of brotherhood between Muhajirin and Ansar after his migration

from Mecca to Medina. One of the oldest usage of the notion of brotherhood among Muslims is the one made by Muslims in Mecca about their fellow Muslims in Yathrib or Medina before they migrated there. *(Ibn Kathir, 1991: 169)*

5 or 8 months after the migration of Muslims to Medina, the Prophet(s) told his Sahaba: “Every pair of you be brothers in the way of God”. There is disagreement among historians with respect to the number of Muslims.

According to many sources, they were 90 people: 45 from Muhajirin (those who had migrated from Mecca to Medina) and 45 from Ansar (residents of Medina who helped the migrants). *(Ibn Husham, 1976)*

One of the main concerns of the Prophet was to establish social justice among all people, (*Ref: Quran, 57: 25*) and this required, on the one hand, the collapse of social classes, and, on the other hand, an establishment of close relations and affinities among individual people.

Thus, the Prophet established the relation of religious brotherhood as a practical strategy to form brotherhood and equality among all people. (*Encyclopedia of Islam, 1948: Vol. 11*)

Before the brotherhood verse (*Ref: Quran, 49: 10*) was revealed, it would have been thought that the establishment of religious brotherhood was merely a wise and intelligent strategy by the Prophet as a

religious and political leader in order to solidify the foundations of the newly emergent Islamic community and provide spiritual support for it. However, the revelation of the goodwill verse showed that such a relation was, in addition to being a political strategy to unify the Islamic nation, part of Islamic doctrines legislated by God.

- **Procedures of Making a Pact of Brotherhood**

Making this notion more applicable for peacemaking process by Muslim peacemakers, we bring here the procedure through which Islamic brotherhood may take place. To begin with the pact, two men or two women shake each other's right hands, with

one of them reciting the verbal vow of brotherhood and the other accepting it.

Here is the verbal vow: For the sake of God, I will be your brother and I will be honest with you, and for the sake of God, I will put my hand in your hand, and before God, His angels, his holy scriptures, and his prophets, I promise that if I deserve to go to the heaven and I am allowed to

intercede for you, then I will not enter the heaven without you.

And then the other party responds: "I accept, Qbilito".

Then the first speaker says: "I do not give you any rights of brotherhood except those of intercession, praying, and visits".

And again the other party responds: "I accept, Qbilito". (*Muhaddith Nuri, 1988*)

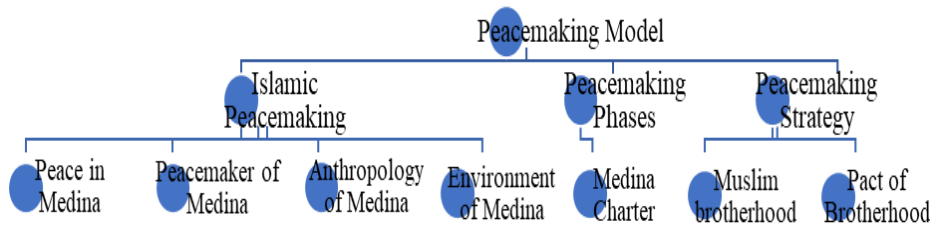


Figure 1: Intercultural Dialogues and Faith-based Peacemaking Model

Here in diagram model of Intercultural Dialogues on faith-based peacemaking show how it is affected on Human Lives which is

based on 3 main pillars, Islamic peacemaking, peacemaking phases and most important is its strategy how to apply in

our lives to make our lives most beautiful and pure life for everyone.

Conclusion

Faith-based peacemaking which can make our lives pure, peaceful and cheerful is derived from the main sources of religious thoughts like the Quran and Sunna- which is the model by Muslim peacemakers in Modern age.

The present paper after analyzing the main religious sources different books and papers finds outstanding figure of peacemaking is Prophet Muhammad as he is introduced to be a perfect role model for all humanity in any time of our lives including modern lives which includes culture, talks with ethical

dialogues, intercultural dialogues and faith-based peacemaking communication.

The procedure of peacemaking through intercultural dialogue practiced by Muslim peacemakers was taken as faith-based peacemaking rooted in their strong commitment to the Islamic Shari'a derived from the Quran and the tradition of Prophet Muhammad.

Many Muslim and non-Muslim scholars have identified values and principles in Islam such as: monotheism and unity in following one God, merciful Prophet to the whole world and taking him as a role model.

Therefore, peacemaking is an umbrella-term includes all attempts for building peace practiced by

the pyramid of peace builders: leaders, middle class, and grassroots to build relationships through web peacemaking for peaceful coexistence.

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ORIGINAL RESEARCH PAPER

Moral Education of Adolescents based on Religious Teachings

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ARTICLE INFO	ABSTRACT				
<p>Article History: Received: 19 July 2022 Revised: 21 September 2022 Accepted: 02 October 2022</p>	<p>SUBJECT AND OBJECTIVES: Adolescence is a period of ups and downs in the evolution of human life. Adolescents face moral and social crises in this period of their lives. In this article, the main objective has been made to present the goals, principles and methods of moral education appropriate to the period of adolescence based on religious teachings.</p>				
<p>Key Words: Adolescence Moral Education Religious Teaching</p>	<p>METHOD AND FINDING: This paper, was conducted with the method of qualitative research and documentary review. The educational methods are inferred from the principles. In the present article has been used the first-hand Islamic sources and sources of muslim thinkers and the experiences of the authors of the present article and statements of thinkers that have been included in various articles. The goals, principles and methods are important points which have been obtained in the present article.</p>				
<p>DOI: 10.22034/imjpl.2022.7433</p>	<p>CONCLUSION: The goals, principles and methods which have been obtained in the present article, can be applied in the classroom and the family. Based on each principle, methods are inferred, which we will name separately here. The principles are knowledge, piety, dignity, creating favorable conditions, habit correction. The methods are giving insight, reminder, admonition, preaching, remembering god, fear and hope, creating self-care ability, encouragement, negligence, providing an opportunity for moral action, modeling, entering the constructive friendly community, praising good qualities, repentance.</p>				
<p>DOR: 20.1001.1.26767619.2022.9.32.3.0</p> 	<p>Article Address Published on the Journal Site: http://p-l-journals.miu.ac.ir/article_7433.html</p>				
<p>* Corresponding Author: Email: afhoseini@ut.ac.ir ORCID: 0000-0002-0692-2271</p>	<table border="1"> <tr> <td data-bbox="457 1585 843 1666"> <p>NUMBER OF REFERENCES 33</p> </td> <td data-bbox="843 1585 975 1666"> <p>NUMBER OF AUTHORS 1</p> </td> <td data-bbox="975 1585 1190 1666"> <p>NATIONALITY OF AUTHOR (Iran)</p> </td> </tr> </table>		<p>NUMBER OF REFERENCES 33</p>	<p>NUMBER OF AUTHORS 1</p>	<p>NATIONALITY OF AUTHOR (Iran)</p>
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Introduction

Ethics has always been one of the most essential issues in human life and addressing this issue is one of the most important tasks of any researcher who has intellectual and practical concerns about education. Ethics and happiness can be considered as a coin.

Therefore the moral education of children and adolescents is one of the most important issues in our education, which needs to be studied as deeply and fundamentally as possible.

In Islamic societies, despite the fact that religion is always a serious basis, we are witnessing serious moral crises, while one of the most important religious principles is to pay attention to ethics and ethics. Although in order to

clarify this issue, it is necessary to pay attention to it from different sociological, psychological, historical and educational angles, but one of the most obvious causes of moral problems in the societies is the lack of attention to moral education and teaching moral concepts in families and schools.

This article deals with this key issue with an educational look at the discussion of ethics with emphasis on religious sources in order to take a step towards cognitive grounding in the formation of a moral society by explaining the concept of ethics, approaches and methods of moral education. There is no single unanimously agreed upon definition of moral

education. (Ref: *Althof and Berkowitz, 2006; Swaner, 2005*)

In addition, the term “character education” is often used synonymously to it. (Ref: *Algera and Sink, 2002; Althof and Berkowitz, 2006; Arthur, 2011; Arthur and Carr, 2013; Berkowitz and Bier, 2007; Revell, 2002; Uusiautti, 2012*)

Similarly “Values education” (*Schuitema et al, 2008*) and “Citizenship education” (Ref: *Pike, 2010; Schuitema et al, 2011*) are used to describe moral education. Some researchers (*Uusiautti, 2012*) consider character education to be one of the approaches of moral education.

In this article any reference to character education, values education, and citizenship education shall

be synonymously to moral education.

The adolescent's attention to goodness and goodness is sometimes to prove his personality, because he can develop his personality only with good and correct performance, but in principle, the adolescent is interested in and inclined to goodness. The emotional characteristics of adolescents evoke deep moral feelings.

He is eager for purity and virtue, mercy and compassion, truth and righteousness, justice and fairness, uniformity and all human dignity. The intensity of his interest in these values makes him upset and angry at any inhuman behavior.

He is not able to tolerate such actions from anyone and when he sees such

inappropriate behaviors, especially involuntary and involuntary cruel behaviors, he immediately opens his mouth to protest. The adolescent wants to rise up against any injustice, perversion and impurity, he desires the rule of human values in all societies.

Research on character education and moral education has taken the form of evaluating ideological theories and specific programs; yet little research has recognized the full context of students' moral development as it happens in practice. (*Pendese, 2011*)

Furthermore, the way in which to help students to become moral is less clear and based upon entrenched beliefs regarding the origins of morality.

This aspect of teaching has been largely neglected in the broader discussion of moral, character, and civic education as each discipline is described in theory and practice. (*Ibid, 1*)

Moral development refers to the development of a sense of values and ethical behavior. Adolescents' cognitive development, in part, lays the groundwork for moral reasoning, honesty, and prosocial behaviors such as helping, volunteerism, or caring for others. (*Eisenberg et al, 1995*)

Accordingly, the main research question is what are the goals, principles and methods of moral education based on religious teachings?

Theoretical Foundations of Research

Spirituality is the natural realm of ideas, cognition, sensory inputs, emotions, perceptions, and beliefs. It is culture-specific and interpenetrated in the corticothalamic processes of the brain. It embraces diversity of cultures, religions, languages, and Moral education. (*Aziz, 2020: 75*)

In the meantime, Moral education is the process of laying the foundation and applying methods to flourish, strengthen and create moral traits and behaviors and correct and eliminate unethical traits and behaviors in a person or another.

On the other hand, adolescence is a period that begins with the end of childhood and continues until obtaining the full

characteristics of an adult. In puberty, only the physical aspect is relevant, but in adolescence, in addition to physical changes, there are also psychological and social changes. includes.

Hosseini (1991) mentions in his research that adults should respect the condition of teenagers and treat them in the right way. However, not understanding the teenager and having an unmeasured and unreasonable behavior with him causes his anger and disobedience. Consulting with a teenager is the best way to respect him. In this way, the teenager feels a personality because adults also consider his opinion important. This causes his character to be respected and, after that, he is drawn

to things that cause honor and pride.

Zaman-Danesh (1993) has researched about the types of crimes committed by teenagers and the causes and motives of committing crimes. According to his research, all over the world, theft is the most important crime committed by teenagers. Harming and destroying others is one of the juvenile crimes. Traffic violations in teenagers are more than adults. Teenagers are less likely to commit murder. Resorting to force and trickery to commit crimes is rare among teenagers. Teenagers often commit crimes in groups (two or three or more) by forming a group by chance and sometimes out of curiosity and as a joke and fun without knowing the results

of their actions and the rules and regulations. Recidivism among teenagers is not very high. The number of delinquent girls is very low compared to delinquent boys.

Cheung and Lee (2010) indicate in school, moral education takes the form of instructional lessons that include ethical concepts and discussion sessions on the ethical issues in which students participate. The first usually represents moral education lessons, and the second can be in religious, civic, social, or public affairs. Findings indicate a weak share ethical discussion and participation is about moral discourse.

Hubble (2017) states in an article that indoctrination is a major issue in education. It is considered as one of

the main educational mistakes. He tried to answer the question, what does indoctrination mean? Liberal camp educators have tended to criticize the traditional approach as “Instinctive”. Proponents of the traditional approach, on the other hand, argue that even a liberal approach would not be safe if it were properly defined.

Dedih (2018) expressed in an article that family with a high school education background applied moral education using the formulation of objectives, materials, and the arrangement of a family atmosphere but the result was less optimal because they used less precise methods and approaches. Family with a junior high school education background had not achieved a satisfactory result

in moral education for their teenagers because they did not formulate well objectives, materials, methods, approaches and the arrangement of a family atmosphere.

Bayer (2018) declares moral education is based on the development of a self-determined or autonomous individual; But morality has a cultural context. He indicates according an article, four dimensions that have influenced Chinese thinking about moral education: (1) Kantian and Enlightenment philosophy, (2) emotion and life experience, (3) social rights, and (4) the culture-value dimension. The four dimensions of moral education theory are related and complement, rather than contradict, each other. The author argues that the scope of research on current ethical theories

is limited. Comprehensive and interdisciplinary approach is necessary to improve theoretical research and increase the effectiveness of ethics education in schools and universities.

Owuor (2019) through a study points to schools would benefit if character education became part of the curriculum in schools and results shared among all schools.

Anwar and Romadhon (2021) studied in their article to uncover the values of the moral education contained in one of the letters of Al-Quran namely the surah of Al-Hujurat paragraph 1-5 according to one of the interpretations of Al-Munir.

Makhkamovna (2021) stated in an article that the influence of family traditions, values, customs

on the formation of character traits in adolescents, the education of young people, which is the foundation of our future, is formed primarily in the family, especially in adolescents.

In general, many researches have been conducted in the field of moral education of adolescence, but the emphasis of the present research is on the goals, principles and methods of moral education of adolescence based on Islamic teachings.

Objectives of Adolescent Moral Education

The goal of moral education is the perfection of man and his attainment of perfection. Although perfection is one of the natural things that everyone tends to, people are different in achieving it. They get

farther away from it every day, and some people find true perfection. These people are not the same, because the possibility of achieving perfection depends on the will of each person.

The characteristics of a teenager that give him a very good preparation and ground to move on the path of perfection and achieve it are:

- Identification
- Pure and rich emotions
- Will
- Imagination
- Paying attention to the future. (*Debs, 2003*)

What is the relationship between these characteristics and perfectionism?

One of the most important characteristics of adolescents is identification. In identification, the adolescent seeks to know himself and to discover the

purpose and purpose of life. He wants to know for what purpose he is moving and striving? Also finds; Because human personality depends on its purpose.

Due to his deep and delicate feelings, the adolescent hates and turns away from any evil and ugliness. He is always discouraged and saddened by filth and depravity and reprehensible behavior and seeks goodness and beauty for himself and others; In other words, it is in search of absolute perfection.

We said that the teenager does not consider anything impossible; As he seeks to reform the world. If despair overwhelms him, he has a strong will and determination to do things. So, although it cannot reform the world, it

can move forward and get closer to its goal. (*Debs, 2003*)

Imagination and attention to the future also help the adolescent in this regard. The power of the imagination allows the adolescent to make ideal and far-reaching plans and plans for his future, and in this way, instead of paying attention to transient inclinations, he thinks of higher and seemingly far-reaching goals.

He aspires to growth, excellence and perfection. Imagination also allows the adolescent to be able to guess the consequences of his or her good and bad actions and make decisions based on those results.

Imagination also helps the adolescent to develop the ability to empathize in such a way that with his

imaginative power he reproduces the negative feelings caused by the bad situation of people in his being and reaches a mutual understanding of it.

Adolescent activity loses its adaptation to the present and looks to the future, so the adolescent makes far-reaching plans, and such a desire replaces immediate interest with the desired perfection. Instead of comparing himself to others, which had a significant effect on his childhood, he competes with himself, and instead of comparing himself to others, he compares himself to others, thus trying to overcome his shortcomings and achieve excellence. (*Debs, 2003*)

Principles and Methods of Adolescent Moral Education

1. The Principle of Knowledge and Educational Methods based on the Knowledge

These verses (*Ref: Quran, 67: 11; Ibid, 7: 179*) and many other similar verses indicate that knowledge is the key to happiness and the key to knowledge is reason and thought. Neglect of knowledge and reason is the cause of misery and cruelty.

If man tries to know himself as he is and to realize his position, he has taken a big step towards reforming himself. Such a person considers himself and his existential value higher than giving in to sin and depravity.

Imam Ali says:

“The best knowledge for man is self-knowledge”.
(*Amudi, 2008: 179*)

Man's familiarity with himself causes him to be surrounded by his spiritual, psychological and social dimensions, and to plan and plan for his correction based on more accurate criteria and measures, and to gain more control over his behavior and carnal airs. If a person neglects himself or takes another self in place of his real self, he will go astray and will deviate from his purpose every day.

Imam Ali says:

- *“The highest knowledge for human beings is self-knowledge”.* (*Amudi, 2008: 199*)

- *“One who does not know himself has strayed from the path of happiness and salvation and has been led astray and ignorant”.* (Amudi, 2008: 199)

Man, then, is guided only when he regains his humanity. As a result, it is necessary to reach the necessary knowledge by thinking and thinking about this matter; Because, as we have said, reason is the key to knowledge and knowledge is the key to happiness.

Imam Ali says:

“The best intellect is thinking in self-knowledge. He who knows himself finds his way to happiness with the light of reason, and he who is unaware of himself and goes astray”. (Ibid: 606)

He who attains the knowledge of the soul has attained the highest knowledge, because he can not only recognize his high position by his inner study, but also be created to the highest values. Rather, self-knowledge enables man to know his Lord.

The famous phrase of the Holy Prophet that *“he who knew himself knew his God”* refers to this matter and is not a higher and more important knowledge than theology.

Imam Ali also says:

“One who knows himself has reached the highest degree of knowledge”. (Ibid: 698)

The knowledge of the soul, in addition to the general aspect, also has a personal aspect. This means

that in addition to his human personality, each person must also examine the spiritual dimensions and moral characteristics of his individual. Recognize his strengths and weaknesses and the ups and downs of his morale so that he can eliminate the negative aspects of his behavior and morals and strengthen the positive aspects of his behavior.

Of course, this is relatively difficult; Because man, out of love of nature, refuses to deal with himself and makes himself a false character.

Schopenhauer puts it this way:

Just as a person does not feel the weight of his body, he does not look at his ugly habits and misbehavior, on the contrary, he is always aware of the faults and

shortcomings of others; But if a person thinks a little, he realizes that he can not always hide his weaknesses and strengths from himself and others, so he must deal with them honestly and correct them. (*Ref: Mousavi Lari, 2007:137*)

In the case of adolescents, cognitive development allows them to meditate and gain knowledge as an adult, as well as to think about themselves and to know themselves.

The adolescent not only acquires the necessary ability to acquire knowledge, but is also interested in it, because the adolescent is not willing to accept something without a reason. He must analyze each material and find sufficient reasons to accept or reject it.

Therefore, he is interested in discussion and argument. In this way, he can gain a deep knowledge of moral issues. On the other hand, the adolescent attaches great importance to his knowledge.

When the adolescent pays more attention to the objects of nature, he likes to analyze his observations in quiet corners and to find out the truth of things or to know himself. Imitation of good behavior seeks to correct itself, which is called self-discipline.

Adolescent interest in self-knowledge has a great effect on the moral education of adolescents because self-knowledge according to the narration narrated from Imam Ali is the best knowledge and reason and the principle of knowledge is one of the most

important principles of moral education. Therefore, the principle of knowledge appears new and deep in adolescence.

First: Giving Insight

Giving insight according to the mental characteristics of adolescents is the best way to apply this principle. By giving insight, the adolescent has reached a clean stage and, conversely, the child can to a large extent distinguish between good and bad and good and evil and find the right path. So in this regard, it does not need much external control and because it has insight, it does not need to be reminded and repeated. And this is in line with his spirit of independence.

In other words, this method leads him to cognitive and social development. In this sense, he achieves cognitive development that can benefit from the highest product of his intellectual power and gain a deep knowledge and attitude towards things.

One of the best ways to increase a teenager's moral knowledge and clarify moral concepts is to use moral books and writings. Of course, this method is less used in early adolescence, because they have little interest in reading, especially if it does not have a fictional aspect, but in late adolescence, the interest in reading increases.

Ethical books are a source and reference that can be easily accessed whenever needed. So far,

many works have been written in this field and it is hoped that it will be further developed. Discussion in the classroom.

Adolescents have many problems in understanding ethics and its concepts that need to be explained to them. If, if possible, the matter is not explained directly, it is better to start the discussion with questions and involve the adolescent in the discussion so that he can think for himself and reach an answer. The coach should try to find the answer himself. The teacher can make significant use of the composition bell, he can use these hours to raise ethical issues and, by stating ethical topics, oblige students to think and explore these issues.

Spijkerboer (2019) research emphasized the role of talking about moral riddles among children and adolescents and fostering moral judgments in them. So that children and adolescents, under the supervision of a teacher, are confronted with a moral issue and discuss and judge it. These conversations take place under the supervision of the teacher and the teacher has a guiding role.

The film has a strange appeal to teenagers, as the effect of watching a useful and moral film is not comparable to hours of explanation and study. Watching productive and informative films can be through cinema, television or video. Theater can also be used. And used this method by taking the

teacher to the theater or arranging a play at school, and it is often preferable to use the play due to the availability and power of the instructor in the performance of the play according to the existing problem.

In other words, in the case of a film, the instructor has to wait for the right film to be able to make the necessary use of it, but encouraging the screening does not require much resources.

It can have a very positive effect if the educator can participate in the play in person and without realizing it intentionally, he/she can play a role that has characteristics that contradict his/her negative characteristics. For example, if he is a

cowardly educator, he should play the role of a brave man.

The ideal way is to create a deep insight into moral values, to discuss freely and to give sufficient reasons for moral issues. It is better to discuss this issue according to the interests and in relation to issues and events related to adolescents.

Therefore, holding free moral discussion sessions can help in this regard.

Second: Reminder, Admonition and Preaching Method

These methods are among the methods that should be used with extreme caution about adolescents and even less so because adolescents hate advice and preaching. He feels that he has reached a stage where he

can distinguish right from wrong, and shows the advice of others to the contrary.

Many times when this method is applied, although it seems that the teenager has listened to the advice, but in reality he is immersed in his fantasies and dreams. If in some cases the use of this method is necessary, a few points should be considered:

- Reminding and preaching should not be prolonged and should not become a speech because the adolescent is not able to pay attention to a subject for a long time unless that subject is very exciting and interesting for him.

- Reprimands should not be given in such a way that the adolescent thinks that the speaker does not consider

him/her to be an ignorant child, but the adolescent should make sure that the educator respects and values him/her and speaks for his/her benevolence.

Third: Meditation on one's own Work and that of others or Self-Evaluation and Evaluation of Peers

This method is also suitable for adolescents' interest in thinking and contemplation. On the one hand, the adolescent's interest in self-knowledge leads him to self-examination and contemplation of his behavior and actions, and on the other hand, the adolescent's tendency to think and analyze and analyze his affairs in these ways.

Therefore, it is necessary to provide suitable opportunities for the adolescent to

acquire the ability of self-assessment or self-calculation. Both of these methods are compatible with the adolescent's mood because they are their own coach and are presented indirectly. As we have said, he avoids commands, and these methods are devoid of any direct commands and command the individual himself.

2. The Principle of Piety and Educational Methods based on the Piety

Piety from the word “waqi” means protection and preservation. In the book of contents, it is stated that piety in custom and sharia means keeping the soul from what leads man to sin, to abandon the prohibitions and prohibitions. A person

who is purposeful and follows principles in life, if he wants to remain on his policy and ideology, he needs to protect himself from the affairs of the soul that are contrary to his purpose and principles.

Therefore, piety in the general sense is a basic and important principle for anyone who wants to be human and live under the command of reason and follow goals and principles. (*Motahari, 2002: 7*)

Piety, in the moral and educational field, also means maintaining oneself and self-control and putting one's actions and behavior in a logical path. Humans can not always be under surveillance. Even in a child, there are moments when the child is not under the care of the parents, in

which case it is necessary for the child to be able to act independently.

Therefore, from the beginning, the child should be educated in such a way that he can manage himself by his own will.

In moral education, too, the child should be helped to distinguish between good and bad and to evaluate the results and consequences of actions. Providing this opportunity and background requires the individual to observe more moral principles. What can guarantee this guided freedom is piety, because, as we have said, piety means self-control and acting rationally.

A pious person does not control his actions out of fear of the law or the fear of others, because he

knows that this action is right and close to divine pleasure. He is bound by moral principles, because he considers it is necessary for a healthy life.

Therefore, in the absence of any controlling factor, he continues to observe self-control.

The criterion of piety can be nothing but religion, because only in religion, there are absolute laws, which are set for human happiness; Because the author of these laws is the Creator of man and only he is aware of all the dimensions, mysteries and secrets inside and outside of his creature. God calls man to meditate on the affairs of piety in order to realize the importance of its role:

*“Is it better for him who has built his foundation on piety and divine pleasure, or is he based on a weak precipice and overlooking the fire?”
(Quran, 9: 109)*

Also in the Quran, piety is mentioned as a garment for human beings. (*Ref: Quran, 7: 26*)

This immunity is reciprocal; That is, a person must maintain piety in order to maintain his piety. In other words, one must be the guardian of piety in the protection of piety. Like the garment that protects both man from cold and heat and the person must protect it from thieves, as stated in Nahj al-Balaghah:

I enjoin you on divine piety, piety is the divine right on you and it proves a

right from you. God and that you ask God for help to reach piety and seek help from piety to reach God. (Ref: Motaahari, 2002: 17-18)

Piety is a factor that leads man to moral growth, because it enables man to face his own air and tame the ego.

In *Sermon 16 of Naj-ol-Balagheh*, the role of piety in preventing the domination of carnal airs is mentioned:

“They set their riders on fire. And piety is like tame camels that are controlled by their riders, their owners ride on them and enter Paradise. Piety is the way of truth and righteousness and sins are the way of falsehood and destruction”.

Sermon 113 also states:

“Piety and fear of God prevent the friends of God from committing haram, and place fear in their hearts. It wakes them up at night and keeps them thirsty in the heat of the day. Piety gives man freedom, frees him from the bondage of air and lust, and the field of carnal vices; Because it removes lust, greed, jealousy, etc. from his neck”.

Thus, piety is considered as a basic and important principle in moral education.

We have said that piety in the field of education and morality means self-preservation, self-control and putting actions and behaviors in a logical direction. And the adolescent is a person

who does not like to be under constant care and supervision. As we have said, he always complains about the interference of parents and wants to decide, act and behave with confidence.

Many times when he commits an abominable act and faces the objections of the elders, he does not immediately stop his action. And after a while, he may stop doing this, which means that he shows that he does not regret the behavior of the elders, but because he does not repeat his act voluntarily. And one of the signs of piety is that one does not control one's actions for fear of others or for fear of the law.

Therefore, the principle of piety has a good application in the moral

education of adolescents. An important point to consider in applying this principle is the adolescent's emotional mood; It means that it is true that the adolescent wants to control his own behavior, but this control is not always correct and logical.

In many cases, it is more emotional than emotional. This may raise the suspicion that we can not hope to apply this principle in adolescence; But this is not the case because the criterion of piety is religion and the adolescent, if guided correctly, is in a position to establish belief.

Therefore, his weakness in the field of reason can be compensated by using religious tendencies, that is, because he believes in and is inclined to religious rules

and principles, he can control his behavior by these rules and control his behaviors or sensitivities to a great extent. This is the logical way and the sign of piety.

Secondly, if we look at this issue from another perspective, the dominance of emotions over the adolescent is a critical point that may have consequences for the adolescent. Applying the principle of piety is the best way to control it logically; That is, this characteristic of the adolescent not only does not undermine the application of the principle of piety, but also necessitates its application.

First: The Method of Remembering God

The adolescent's sense of need for religion causes him to become dependent on God; Through worship and deeds, through prayer and fasting, through giving in to hard work, and in this way they try to make their lives safer and calmer.

Adolescents suffer from emotional turmoil and emotional excitement that sometimes forces the adolescent to do any wrongdoing; But after a while, the teenager comes to his senses and becomes ashamed and broken by his actions, and if he does not find a way to compensate, he becomes depressed and disappointed. Remembering God at the beginning and end of these spiritual turmoils is a great help to the adolescent by

remembering God, he can quench his rebellious emotions to a great extent. And to direct this active force in another direction, even in cases where he does not succeed in suppressing and positively directing these mental states, the remembrance of God will save him from despair and depression.

The remembrance of God has various manifestations; Including prayer and worship that can make the remembrance of God current in life and are of great importance; But adolescents may become overly concerned that they should be prevented from overindulging.

Second: The Method of Fear and Hope

The adolescent sometimes thinks that he has failed to observe moral and religious principles, and the feeling of guilt overwhelms him and he fears divine punishment, and sometimes he waits for a reward for the deeds of his master; Because of his adolescent sensitivity to death and resurrection, he is greatly affected.

The promise of divine torment frightens him greatly, and compels him to be careful in his actions. And the promise of reward, paradise, and divine blessings brings him joy and creates a strange saltiness in his heart, and he makes every effort to attain those divine gifts. This situation will be a good platform for the

development of moral sources in adolescents.

The use of fear should be the same and its application should be related to the person's mood and mood. It is more suitable; But if the teenager feels guilty and feels short of duties, it is better to use hope.

Third: The Method of Creating Self-Care Ability

According to this method, the adolescent must acquire and internalize the ability in the educational opportunities that are provided to him, so that he can take care of and protect his life in various harmful situations. Adolescents today, especially in friendship groups, are more likely to face risky offers.

Adolescents who have developed the ability to be a self-care secretary will be

able to get through these situations safely. In order to realize this ability, it is necessary for the adolescent to have valid moral criteria for evaluating himself in different situations, that is, to have understood and understood them well and to accept them as values that can be used for life.

3. The Principle of Dignity and Educational Methods based on the Dignity

It is stated in the Quran:

“And We honored the children of Adam, and made them ride on the sea and the sea, and provided them with every good and pure food, and bestowed on many of Our creatures great virtue and virtue”. (Quran, 17: 70)

Allameh Tabatabai says in Al-Mizan:

Honoring is devoting to care, and honoring is a quality that is not in others. (Ref: Tabatabai, 1995, Vol: 1-2&7&10)

The meaning of the verse is that God has honored man in creation and this dignity has put honor in his nature, so if man finds himself as he is, he will find dignity and honor.

Man must avoid everything that demeans him. If he sees that the expression of his afflictions and afflictions causes others to regard him as helpless and incapable, he is not allowed to say so.

Imam Sadeq says:

“Do not be harsh people so that people hate to approach you, and do not be lazy that anyone

who sees you will be humiliated”. (Ref: Motahari, 2002: 147)

According to this principle, it is not proper for anyone to humiliate himself and submit to humiliation, and since every attribute of vice and wrongdoing is a form of humiliation, man should avoid what is contrary to his human dignity and status.

Condemnable and disgusting traits make man worthless and worthless, and on the contrary, virtues are the source of greatness and dignity of the soul. Stinginess, jealousy, lying and other vile traits come from someone who feels tongue-in-cheek and impersonal. A person who is stingy is a prisoner of wealth and the one who is jealous does not value himself who is upset

by the situation of others. Lying and absenteeism are signs of helplessness.

Valuable qualities in the face of moral vices; Like humility, forgiveness, self-sacrifice, generosity and other virtues are all due to the dignity of the soul. A humble person is one who, because he is a noble human being, values other human beings as well, so he treats everyone with respect.

Forgiveness and self-sacrifice are also due to the greatness of the human soul and honor, which prefers the interests of others to itself. Generosity and other virtues are all due to magnanimity and exaltation and chivalry.

Imam Sajjad says:

“The most valuable of all people is the one who

despises the whole world for his price”. (Ref: *Motahari, 2002: 145*)

Thus, the human soul is an exquisite object, and desirable moral attributes as objects commensurate with this exquisite object, and moral vices as inappropriate objects that devalue it. In other words, man has enormous assets, which are his moral conscience, which he must be careful not to lose or contaminate.

Whoever refers to himself can realize the dignity of the soul of this divine essence, each person can understand that the series of attributes is commensurate with him and other attributes are below his dignity. As he can recognize, there is no

place for the painting in the trash, when he sees himself infected with vices, he knows from the inside that this is his dignity and that he is far from his reality.

The adolescent has a special pride and strongly avoids anything that damages this pride and causes him to feel humiliated and inferior. He easily realizes that unpleasant traits such as bad temper, stinginess and jealousy cause a person to be insignificant.

Therefore, according to the principle of self-respect or dignity of the soul, which is ingrained in his spirit, he tries to avoid all inaccuracies and misbehaviors and tend to what raises his value and dignity. Trying to prove a personality, which begins with puberty

and gradually develops, is a move in this direction. A movement that manifests itself in the form of a unique crisis with novelty. Adolescents are constantly moving towards a more personal and private life and often feel harsh and exaggerated about their worth, so they behave well to prove their personality. *(Debs, 2003: 166)*

The adolescent wants everyone to have a positive image of him and to treat him with respect, but he also knows that he must act in such a way that he deserves this love and respect, so that others consider him a worthy and worthy person.

First: Encouragement Method
Encouragement and admiration have a profound and

effective effect on the adolescent's spirit; Because, one of the emotional characteristics of adolescents is shyness and isolation, and encouragement and admiration lead to self-confidence and overcoming this state, and give him courage and boldness. With encouragement, the adolescent can be completely transformed and the direction and direction of his life can be determined; Because he performs actions due to his inexperience, without knowing the consequences completely and accurately. And encouragement stabilizes his actions.

Proper encouragement leads the teenager to do good; Because encouragement in good deeds motivates, and in cases where there is motivation, it doubles it.

Encouragement and admiration lead to the honoring of the adolescent's personality and pride and a sense of dignity and honor.

One of the most pleasurable things in youth is to praise a person for doing hard work, the desire to achieve this pleasure is quite real and is like an extra incentive, although it should be the main stimulus.

Russell (1968) believes that instead of telling a teenager to be brave, to be kind, to use a naturally occurring event to encourage him or her against a certain action that required courage, and to say: Blessed are you who are a brave boy.

Contrary to many people's beliefs. The need for love is not limited to childhood, but in adolescence not only does not decrease the

intensity of this need, but also increases, and this is related to the emotional means of adolescents. In adolescence, emotions are strong and full of emotions, so any inattention to them will cause depression and anxiety.

Failure to express love to the adolescent causes him to distrust himself and others, and on the other hand, he thinks that he is certainly not worth loving, and his instincts cause others to be unloving, and on the other hand, they consider those around him guilty and cruel to themselves.

Of course, the adolescent does not like to be loved like children, and the coaches constantly take care of him and caress him and give him rewards and

rewards; Rather, he requires deep and measured love.

He wants the elders to respect and characterize him and to consult and negotiate with him and to be his friends and comrades and to trust him. He does not expect much, even a simple handshake with him, especially in the presence of others, makes him feel honored and proud, so he always considers himself indebted to him for being so loving and respectful.

The adolescent's loving behavior is a very important factor in guiding his behavior and actions. And he is honored and loved by him many times and sees them as his own goodness and happiness. The use of this method by parents reduces many of

the conflicts that occur primarily between parents and adolescents.

Second: The Method of Negligence

Applying this method during adolescence is of special importance because in this method, by preserving the reputation and prestige of the adolescent, his personality is not harmed and this is very important for the adolescent.

After committing a mistake, the adolescent fears that if his slip is exposed, he will no longer have respect, but after the guilt is revealed and this is repeated, the adolescent will no longer be afraid of it, and will become less anxious; Thus, negligence prevents the normalization

of sin and prevents the adolescent from repeating the act.

4. The Principle of Creating Favorable Conditions and Educational Methods based on the Creating Favorable Conditions

This principle goes back to the fact that human beings are affected by the environment; Environmental aspects include temporal, spatial, and human situations that refer to human relationships with different individuals and communities.

Environmental conditions have a great impact on human beings and their behavior, especially the human and social aspects of the environment from

which many human behaviors and actions originate.

Therefore, to understand why a person behaves positively and negatively, one must consider his situation and circumstances. A behavior that is spontaneous and isolated from the environment cannot be examined or corrected. In order to change and correct the behavior that arises from the situation, the situation and situation must be changed.

Changing the situation consists of two steps: One is to eliminate the unfavorable situation; It means the conditions that lead the person wrong, and the other creates a favorable situation that forces the person to behave correctly.

Elimination of the situation, if possible, is done by eliminating the unfavorable conditions and if it is not possible, by removing the person from the unfavorable situation. Creating the desired situation is possible by placing the person in that situation and in the absence of such a context by creating it.

The best way for children and adolescents to grow morally is to provide them with constructive and uplifting conditions through which they can acquire secretarial and moral abilities. These abilities alone can prevent the formation of ugly traits and origins. That is, good abilities greatly reduce the moral degeneration of children and adolescents. That is, it

leads to the elimination of the tendency to evil.

Adolescents before childhood and adulthood are affected by conditions, especially social and human conditions. Many adolescent behaviors have environmental roots, so in order to eliminate those moods and behaviors and create the correct and desirable behavior, one must pay attention to the environment and its conditions and lay the groundwork.

Environment and environmental factors have a direct effect on creating good or bad behavior. And regardless of the situations, causes and factors of behaviors and their change, no moral change will take place.

In order to study the adolescent's behavior and change it, it is necessary to

measure that behavior not according to the environment and society, but according to the factors and social conditions of its creator and then by removing the unfavorable conditions and creating favorable conditions, replace the appropriate behavior.

The nature of young people is such that they are prone to the formation and acceptance of any external influences and to the acquisition of morals and habits from the people and parents and those around them.

First: Providing an Opportunity for Moral Action

Ethical action is the best and most effective way for moral development. Doing any moral act has an effect on one's personality. If the

same practice continues in different living conditions, these works will be lasting and will be the source of moral actions.

In other words, persistence in moral action will shape the moral abilities of the secretary. Therefore, the best way in line with the principle of creating favorable conditions is to provide opportunities and grounds for choosing and performing good moral actions.

Of course, it should be noted that to enter the moral field, pressure and coercion to do good and valuable moral deeds will not have the right result, especially for adolescents who have a special spirit of independence, so do not force children and adolescents to act without logical reasons. Rather, it is

necessary that the offer to do good deeds be accompanied by rational justifications and reasons.

Accordingly, adolescent participation in group activities leads to learning many social etiquettes, principles and ethics. In this way, the adolescent learns many things such as cooperation, empathy, respect for the rights of individuals, and so on.

Also, with the correct application of this method, it enjoys the positive effects of companionship. These activities can be accomplished by forming sports groups, organizing camps, delegating, and sharing school responsibilities to the students themselves.

Games that are of interest to the teen can also be used to provide ethical

tips, although how it is designed depends on the type of game. Also, through play and observing its rules and regulations, the adolescent practices observing ethical rules.

Second: Modeling

Adolescents, according to their heroic characteristics, are looking for patterns that can be divided into three categories:

- Socio-historical models that are either relevant to the past, that the adolescent has heard of, or that are prominent people living in the present. These people have different social, cultural and political roles, many of them are of interest in terms of art or sports.
- Adults that adolescents deal with and are attracted

to in different ways; Including teachers, family members.

- Friends and classmates Although not as important as the first two categories in terms of pattern, but because the teen spends more time with them, it may be more effective than them.

Adolescents, due to their emotional nature, find great interest in models and try to imitate and follow them. Adolescents in the early years of this period tend to take on role-playing, and love the people they emulate as much as they worship. It also constantly plays the role of imaginary people, and through the characters [characters] they look for their dramatic people without finding it. Their personality is composed

of the traits of others and these borrowed traits are added to the stable elements of their own nature and therefore always remain shaky, unbalanced and changeable. (*Debs, 2003: 152*)

Therefore, one of the most effective methods of moral education is to provide the ground for modeling. That is to say, he introduces good role models and confronts him personally with good role models and puts good and worthy friends in his way.

Moral values in adolescence, especially in the early years, do not become principles but are manifested in human role models and take the form of adolescents trying to become part of them. Adolescents see these exemplary people as the

mirror of the ideal and perfection that they themselves feel, the coach can force them to listen to the voices of the pure and the heroes in this period. (*Ibid*)

In using this method, the religious background of the adolescent can be used effectively and the adolescent can be introduced to the permanent and immortal religious models. He told the story of the lives of the prophets and saints of God and spoke about their good qualities. In this case, the adolescent does not turn to a false and empty pattern. He finds that one can serve as a role model in every way.

Third: The Method of Entering the Constructive Friendly Community

Adolescent friendships are based on his loving feelings.

He has become extremely prejudiced against his friends due to his excessive love and affection; Because adolescent friendships are the result of emotional trauma, they follow less than logic and reason, and are often coincidental. Adolescents never accept the objections that adults make to their friend, although to some extent this comes back to him, that is, he is not willing to admit that he made a mistake in choosing a friend and criticizes others.

They become so united in friendships that many times they dress the same way, walk, think and behave, they spend hours in pain with each other and show all the secrets and mysteries of their life with their friend and even if you

keep the secret. They feel guilty for hiding something from their best friend.

According to these matters, the intensity of adolescence, especially in the field of moral and behavioral, can be obtained from his friends, as it can be said: After puberty, the fate of children is out of the control of parents and is given to his friends. Adolescents are very interested in living together, an interest that creates a community of adolescents that has a profound effect on the personality of each of them.

Therefore, adolescent friendships can play a completely constructive or destructive role.

Fourth: The Method of Praising Good Qualities

Praising good qualities is a method that the coach indirectly leads the adolescent to the good. Of course, in praising the teenager's friends and relatives, one should be cautious, not create jealousy and do not damage their friendships.

Because teens want to be noticed by coaches all the time, and when they feel they have failed and some of their friends have succeeded, they become frustrated; And they feel competition and even a kind of resentment towards the friends who have been defined, so it is better to use this method less to mention someone's name or to use prominent historical

people and people who do not cause sensitivity.

5. The Principle of Habit Correction and Educational Methods based on the Correction

Although habit plays a role in all matters of life, in ethics special attention has been paid to habits. Philosophers such as Plato and Aristotle have spoken about habit from a spiritual and moral point of view, as we mentioned in the first chapter. Habit has both positive and negative effects. Habits can be effective in eliminating and neutralizing negative and positive factors and contexts.

Creating emotional resistance to problems and unfortunate issues and neutralizing its adverse effects is a positive

aspect of habit; Of course, such a habit is of little value if it lacks sufficient awareness and precision, so while the habit is being formed, one should pay attention to the purpose and purpose that is the cause of the habit. In this case, habit can be considered as an effective tool in human education.

Habit may be an obstacle to receiving and understanding moral values. Sometimes, in order to save oneself from psychological pressures, one deviates through reason and thinking and acts in spite of the call of one's conscience. Ignorance of conscience and not using reason and thought causes one to at least ignore the truth and get used to it, in which case one sees the falsehood as right, one's

ugly deeds become beautiful, and all one's negative aspects and attributes are summarized.

Every human being first has a moral conscience that controls him against carnal aims and moral deviations; But if a person, under the influence of various factors, violates the conscience and does not pay attention to his commands, and this is repeated, the ugliness of the deeds disappears and a bad habit is formed.

The Quran says:

“For it there are hearts without understanding and knowledge, eyes with light and insight and deaf corners of truth. They are like cattle, but they are far astray, they are heedless”. (Quran, 7: 179)

Therefore, the correction of harmful habits is considered as an important principle in moral education. Therefore, different possible methods should be used to fight and break habits.

Imam Ali says:

“Man achieves honorable and high degrees by overcoming harmful habits”.
(Amudi, 2008: 325)

In adolescence, habits are not yet strong and have no roots. Therefore, the implementation of this principle in this period is more possible. The adolescent may be accustomed to certain things, but this habit is not strong enough to deal with many problems.

The absolute power of habit cannot be trusted in this period, says Maurice Debs, because

the new adult child prefers change and novelty.
(Debs, 2003: 159)

Adolescents welcome new experiences. So it is not difficult to eradicate bad habits in adolescence. For this it is necessary to give him insight and then strengthen the will of the adolescent. To reform his habits with a firm decision and determination and to build a healthy and competent personality for himself.

Therefore, cognition and will of adolescents are two basic factors in the implementation of this principle. By strengthening these two, we can pave the way for fighting and correcting bad habits.

- The Method of Repentance

Adolescents, due to their emotional and extremist spirit, often engage in actions and behaviors that they are ashamed of and regret after their emotion subsides. Although on the surface, they never admit their mistake and dismiss criticism as unfounded, they acknowledge their slipperiness from within because they have sufficient discernment.

Being open to repentance helps them to recover from depression and despair, and to seek redress for their actions. He who loves honesty, trustworthiness and purity; He completely regrets that he committed such acts.

Conclusion

According to the teachings of Islam, goals, principles, basis and methods can be formulated for the moral education of adolescence.

In this article, an attempt has been made to make the above-mentioned formulation. The goal of moral education is the perfection of man and his attainment of perfection. The principles are knowledge, piety, dignity, creating favorable conditions, habit correction.

The methods are giving insight, reminder, admonition, preaching, remembering God, fear and hope, creating self-care ability, encouragement, negligence, providing an opportunity for moral action, modeling, entering the constructive friendly community, praising good qualities, repentance.

According to literature review, it will be useful if moral education is included in the school curriculum. It is now recommended that future research examine how the principles and methods of the present study can be incorporated into the curriculum.

According to one of the points in literature review, the cultural context in ethics must be considered, which in the present study is Islamic culture. As seen in back ground of this research, the position of the family in adolescent education is important. The principles and methods mentioned in the present study can be applied in the family. More research is needed on the place of indoctrination in Islamic education.

It is recommended that future researchers examine moral education in other periods of human life or research moral education from the perspective of ancient and contemporary Muslim thinkers.

Another topic for future research is to investigate the effect of moral education during adolescence on the identity of adolescents. It is recommended that education officials consider the goals, principles and methods of moral education in micro and macro policies of education and especially in the field of curriculum planning. Moral education courses for childhood and adolescence in teacher training centers, as well as practical courses in the

field of moral education for parents, should be established.

The media also play an important role in promoting moral themes in human societies. Moral training should be given more value in educational policies and curriculum planning.

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APPLIED PAPER

The Strategic Model of Sports Leisure Management and its Function in Human Life

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ARTICLE INFO	ABSTRACT	
<p>Article History: Received: 29 August 2022 Revised: 13 October 2022 Accepted: 05 November 2022</p> <p>Key Words: Sport Leisure Time Leisure Management Human Life</p>	<p>SUBJECT AND OBJECTIVES: The current research was carried out with the aim of designing a strategic model of sports leisure management and its function in the human life with a combined approach.</p> <p>METHOD AND FINDING: In terms of practical purpose, the present research was a combination of sequential exploratory and survey collection methods. The statistical community in the qualitative section includes members of the scientific team of sports sciences and specialists in leisure time and strategic planning; these people were selected for qualitative interviews in the research topic (22 interviews with 22 people and continued until theoretical saturation). The statistical population of the quantitative part includes the experts of the Ministry of Sports and the youth of Iran. The results of the analysis of the qualitative data obtained from the interview, the paradigmatic model of the strategic plan of sports leisure with an emphasis on the Iranian model in the form of six dimensions. In the designed model, the support of managers, acceptance of employees, team participation and organizational culture are considered as causal factors in the strategic plan of sports leisure time with an emphasis on the Iranian model, which provide the reasons for the success of the strategic plan. In the quantitative part, it was also determined that all 6 main components of the research have a suitable fit, so the research model has a sufficient fit.</p> <p>CONCLUSION: Considering that the basic problem of youth and teenagers is the identity gap and its product is fascination and self-loss in front of the invading western culture, this determines their lifestyle, which is far from the Islamic lifestyle. Therefore, the basic strategy in Leisure Time is to create an identity; Because, cultural invasion attacks values in a special way and puts them under its influence.</p>	
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Introduction

Leisure Time can be considered a part of organizing daily life. Leisure Time is under the influence of our daily activities and it affects them. If the organization, daily life and its components change with social changes, its space and places will also change. It should be noted that Leisure Time is not an obvious thing. No activity can be considered as a Leisure Time activity. Various activities that make up daily life vary in terms of their Leisure Time and its level. The less these activities have to do with the issue of salary, the more they may be considered as leisure activities. *(Parsamehr, 2015)*

Leisure Time is a new social arena that has found meaning in the context of modernity and contemporary social and cultural changes. *(Rezaei Soofi, 2006)*

Physical activity and recreation have a close connection because physical activity was originally born in the shelter of recreation and both of them are the product of Leisure Time. Physical activity is so abundant and varied that the participation of individuals and groups is classified according to various criteria such as age, interest, skill level, etc. *(Yarahmadi et al, 2022)*

Since sports and physical activities are to a large extent a common factor between physical activity and recreation. An obvious and undeniable effect in

entertaining children and young people, their normalization with entertainment values has the shape of their entertainment tendencies and interests on an emotional level. Physical activity and physical education also help a lot to attract people and gain knowledge and data Regarding recreational activities, it also provides movement skills, skills that give a person the opportunity and ability to engage in physical recreation and recreation, which are known as recreational activities. *(Nabati and Abdul-Maleki 2016)*

The importance and value of these times in life is such that it is clearly mentioned in the Quran:

*“So when you are free, nominate.*And make your Lord your exclusive object”.*
(Quran, 94: 7-8)

That is, when you finish something important, focus on something else; and pay attention to your Lord.

Also, religious scholars and Muslim jurists in introducing leisure and entertainment from the point of view of Islam have given criteria, the most important of which are: Freedom from moral corruption, compatibility with natural requirements, alignment with spiritual perfection, production of works and functions Positive, having a rational purpose, rational controllability, not fitting in with fun and games, avoiding indulgence and pampering, observing moderation and avoiding excesses, avoiding reality and preferring spiritual joys over physical joys. *(Sharifi, 2013)*

In Islam, sports activities have been recommended to the extent that, for example, teaching swimming and shooting has been introduced as one of the duties of parents. The Holy Prophet said:

“The right of a child to his father is the knowledge of the book and the book of prayer”.

“A child's right to his father is to teach him how to write, swim and shoot”. (Payandeh,1974)

Imam Ali said in the interpretation of the honorable verse *“And do not neglect your portion of this world”*: (Quran, 28: 77)

“Do not deny your health, your strength, your emptiness, your network, and your energy; Don't forget your health, ability, peace of

mind, youth, and vitality and get the hereafter with these”. (Saduq, 2010: 325)

Here, regarding the interpretation of God's word, Imam advised on things that can be achieved through exercise, because health, ability, peace of mind, vitality and even staying young are the effects of exercise.

The phenomenon of exercise and useful physical activity is considered as one of the essentials of ideal human life.

According to the religious texts, the ruling of the permissibility of this matter and its necessity is well used throughout life.

In the Holy Quran, it is reported about the strength of some divine servants and it is listed as a privilege and

a praiseworthy attribute. Some types of sports are mentioned in the hadiths of the Prophets and it is emphasized to have a regular sports program.

According to historical evidence, some sports were common during the time of the Prophet and the Infallible Imams, and those nobles encouraged people to learn them, and perhaps they themselves participated.

The principle of strength, having a capable, ready and healthy body, is one of the favorite principles of Islam, as the beloved Messenger of Islam said:

“Al-Mu'min al-Qawi is good and I love Allah from the weak believers”.
(Khorramshahi and Ansari, 1997:640)

A strong and powerful believer is better and more lovable than a weak believer.

Also, health care, a lively and cheerful spirit, order and discipline in life and strengthening the human spirit are among the favorite things of Islam. Success cannot be separated from sports and physical education.

Therefore, it can be claimed that the natural effects of sports are among the highest goals of Islam.

In today's age, when machines and industry have replaced natural human activities; Sports and its cultural development are essential in the society, and the need for its individual and social constructive benefits and effects is felt more. According to this introduction, basically the

problem of the present research is deduced as follows:

Taking into account that today global arrogance with invasion and extensive cultural bloodshed has caused the spread of corruption and unrestrainedness among teenagers and young people, and taking into account the Islamic nature of our society, what solutions has the religion of Islam offered to fill Leisure Time? And what are the duties of the officials regarding new planning and in accordance with Islamic culture?

Theoretical Foundations of Research

Leisure in today's society is a tremendous power and force, so that by affecting life, it is so intertwined with the fabric of human

culture that not only individual life but also all human social institutions are affected by their works and works. Influenced by in addition, on the other side of the social institution, it has become a social institution itself.

In confirmation of this importance and role of Leisure Time, Eddington and his colleagues say: Leisure Time is one of the great gifts of life, a gift that affects the quality of a person's life. Finding satisfaction in leisure experiences increases a person's happiness and health and enhances his sense of worth. For the whole society, leisure is an ideal means and it makes possible the transfer of historical, social and cultural values that stabilize norms, social orientations and

desirable customs, and is one of the most important issues in human life, along with work and activities.

Nowadays, the issue of Leisure Time and how to spend it has become an important issue after the industrial revolution. Leisure time means Leisure Time and free from job requirements (official, expected and profitable), biological (inevitable daily activities such as eating, sleeping and bathing), normal (such as shopping and commuting) and social (fulfilling tasks and meeting social expectations). (*Bahrami et al,2022*)

Sports, exercise and physical activity have become major topics in health research in recent years. Previous studies have consistently shown that physical activity, among others, is positively

related to happiness, health-related quality of life, and life satisfaction, addressing positive links between physical activity and well-being in all age groups, including youth.

According to the opinion of the Leisure Time committee in the National Social Welfare Seminar, the first Leisure Time is freedom from basic duties. These duties include work to provide livelihood and basic duties that arise from society, family and religion. (*Salmanpour Khoei, 2015*) It means Leisure Time, opportunity and time when a responsible person is not responsible for any task or duty, the time is at her disposal to do something with personal desire and motivation. (*Khaleghi Babaei, 2009*)

Leisure Time is a set of activities that a person does with desire and enthusiasm after evaluating the obligations and tasks of work, family and society, and its purpose is to rest, have fun, and develop knowledge. It is either to perfect one's personality or to reveal one's talent, creativity, or finally to expand free participation in society. (*Gholami et al, 2014*)

Leisure activities include a wide range of activities such as art, culture, sports, audio-visual, rest and recreation, social relations, communication with nature, study and computer activities, and each of them requires its own platforms. (*Ateca-Amestoy et al, 2008*)

In the meantime, sports and physical activity are considered one of the

important options to fill Leisure Time.

1. Sport Management

Sports management is the process of setting programs and monitoring the activities of athletes. Management of fun sports activities and the facilities in which these activities are performed requires abilities and skills. The positions in this department are for people who can plan competitions, know how sports facilities work, supervise the budget of sports facilities, use the many skills and abilities that exist in the specialized areas of other fields. (*Parks et al, 2003*)

2. Concepts of Leisure Time

People's responses to what leisure time is are very diverse and this is due to

the complexity and breadth of this aspect of human life experiences.

Haywood classifies the concepts of Leisure Time in several categories; Leisure time as remaining time, leisure time as activity, leisure time from a functional point of view, leisure time from the point of view of freedom of action, which we briefly describe:

A. Leisure Time as Leftover Time

It means the optional time left over after working hours and doing things related to livelihood, and a person can do any job he likes with relative freedom.

B. Leisure Time as an Activity

Here, attention is directed from the person to the nature of the activities performed, such as sports,

watching TV, art, entertainment, vacations, and winning and losing games. Often, these activities are described as joyful and pleasant and they call it fun.

C. Leisure Time from a Functional Point of view

From this point of view, the activity of Leisure Time consists of performing actions that are useful for the individual and especially for the society. Therefore, from this point of view, leisure time is a tool to achieve desired and accepted social goals.

D. Leisure Time from the Point of view of Freedom of Action

A person has Leisure Time to free himself from the commitments that cover other layers of life, so leisure time is related to freedom and the possibility

to be his own person and express himself. From the historical point of view, this type of attitude towards leisure time is related to the privileged group who have been so prosperous in terms of financial independence and time that they could provide a way of life based on leisure time under ideal conditions. (*Haywood et al, 2001*)

3. Islam and Leisure Time

Many blessings have been bestowed upon God's believers. One of these blessings is religion, which guides human in all parts of daily life including Leisure Time which also encompasses in all aspects of Muslim life. (*Fahs and Kanso, 2022: 140*)

In Islamic concepts, Leisure Time is an opportunity to fertilize the tree of happiness of every human being, during which it is useful not only for the individual, but also for others.

In the religion of Islam, an important warning has been given for people's leisure days, because idleness and passive leisure lead to satanic desires. As a result of healthy activities, not only unemployment opportunities and sometimes crime and unethical activities are reduced, but also the activity of the society.

Imam Ali says:

“If giving in to a job is a source of hardship, permanent unemployment is also a cause of corruption”.
(*Mofid, Vol. 1: 298*)

By spending the Leisure Time correctly, different people, especially the youth and teenagers of the society, will recover the vitality and energy necessary for future leisure activities and will be more successful in future activities.

Despite the importance of sports leisure time and its role in improving the quality of life, not much attention has been paid to the issue of sports leisure time in Iran. Despite the existence of many organizations and departments (Federation of General Sports, Deputy General Sports of the Ministry of Sports and Youth, Municipalities, Ministry of Education, Ministry of Science, Research and Technology), each of which considers itself responsible

for recreational sports and popularizing sports, but we see that the number of participants in leisure sports activities is not very favorable compared to other countries. (*Heydari et al, 2019*)

Due to the tendency of sports and physical education managers and sports media towards championship sports, so far less attention has been paid to leisure sports activities. (*Ehsani et al, 2013*)

It seems that the proper use of Leisure Time depends on accurate planning and appropriate to the needs and its successful implementation, in which all Leisure Time activities should be considered. Considering that spending Leisure Time by performing physical activities such as climbing, walking, park

sports, etc. are among the cheapest types of entertainment, sports activities can form the major part of Iranian Leisure Time.

On the other hand, in the past, although Leisure Time was much less and less attention was paid to it, people had less need to do physical activities due to physical mobility during work. However, today, due to the increase in Leisure Time and other obstacles such as living in an apartment, the ease of doing things despite new technologies, the reduction of movement due to the improvement of transportation, etc., the need to do more physical activities is felt.

Research Background

Sports and physical activity have many benefits, including

physical, psychological, educational, moral, social, etc *Narici et al (2021)* stated in their research that lack of physical activity puts people's physiological health at risk and will increase the incidence of neuromuscular, cardiovascular and obesity diseases.

Also, *Romero Perez et al (2020)* claimed that regular physical activity, in addition to positive effects on people's physical condition, also has a positive effect on psychological aspects such as anxiety and depression.

Kremer et al (2014) also stated said that exercise has many effects on the physical and mental health of humans and prevents the occurrence of many diseases, including psychological and neurological diseases; As a

result, it increases the quality of human life. The total advantages of sports and physical activity have led to the fact that the majority of experts agree on the necessity of doing physical and sports activities during Leisure Time.

Regarding physical activities and its relationship with leisure time, *Lee-Wen and Tsai-chung (2016)* introduce physical activity and sports as the most important model of spending leisure time and emphasize its role in the health of today's societies.

Also, *Wallhead et al (2013)* in a research entitled Sports education and social goals of physical education, they investigated the relationship between enjoyment and leisure time physical activities and concluded that continuous

sports education and training can have a significant effect on understanding the enjoyment of leisure time physical activities and also stabilizing social status.

Be the results of *Cuaderes et al (2004)* research also showed that different motivations in people, social status, physical condition, and existing obstacles have an effect on the extent to which people engage in sports these days. Several researches have been conducted in the field of strategic leisure time program, which, due to the emphasis on the Iranian model in the present research, has focused more on the domestic background literature.

The results of *Mansouri et al (2019)* research showed that the availability of

recreational facilities, increased involvement in sports activities, and high level of well-being are associated with an increase in satisfaction with leisure time. Finally, the leisure time model was developed with six factors influencing the choice of leisure activities (including drivers, individual factors, social and environmental factors, management factors, government factors and challenges) and the consequences of spending leisure time.

The background literature shows that leisure time in Iran is not in a good condition; According to *Maqsoodi et al (2012)*, the average Leisure Time in Iran is 90 days per year and 80 days per year in the world, and the amount of

Leisure Time in Iran is 3 hours and 29 minutes per night on average. The average global leisure time is 5 hours. This shows that although the Leisure Time in Iran is more than the world average, a small part of it is devoted to leisure time and most of it is spent in idleness. This issue is also observed in sports leisure time.

In Islamic concepts, Leisure Time is an opportunity to fertilize the tree of happiness of every human being. According to the all-round and public view, the religion of Islam has not neglected these opportunities and has presented and suggested solutions to pass them, which include: Thinking, studying, peace of mind, traveling, exercising, helping

others, being with the family, self-reflection, worship, reading the Quran, scientific activity, and hanging out with righteous friends, the practice of which brings pleasure, joy, peace of mind, and relief. The fatigue caused by work and at a higher level causes the growth and perfection of a person's personality.

Research Methodology

The current research is one of the mixed and combined researches that included both quantitative and qualitative parts. In terms of practical purpose, the current research was a descriptive research method and a survey collection method because no manipulation was done on the variables and factors and it was mixed based on the research approach.

In the first stage, a qualitative method was used to build the model, and a descriptive-analytical quantitative method was used to test the model, and a correlation type based on the structural equation model was used. The mixed research method was sequential exploratory; That is, first it was qualitative and then quantitative.

The tool used in this research was compiled after conducting interviews and reaching theoretical saturation, which includes 46 items and in the form of 6 components, in the form of five Likert options (completely agree, 5 points to completely disagree, 1 point) Was drafted.

In the first part (qualitative) to conduct field interviews, the statistical

population of the research includes sports management professors specializing in leisure time and strategic planning and sports sociology professors; that these people were selected in a purposeful and qualitative manner for qualitative interviews in the subject of the research (22 interviews with 22 people and continued until theoretical saturation, and Kendall's agreement coefficient was used to measure the validity of the items).

In the second (quantitative) part, after collecting the information from the qualitative research, made a questionnaire and this questionnaire was used among the experts of the Ministry of Sports and sports federations. They make up the number of

community members, whose number is 140 people.

The research sample was considered as a whole, after distributing and collecting the questionnaires, 71.42% of the questionnaires were returned and subjected to statistical analysis. SPSS version 26, Smart PLS version 2 and Max QDA Pro version software were used to examine and answer the research questions and draw and compile the measurement model and structural model.

Research Findings

The results of the descriptive part related to the demographic characteristics of the qualitative part of the research are presented in the table below.

Table 1: Demographic Characteristics of Research Samples

Demographic Characteristics	Scale	Frequency	Percentage
Sex	Male	16	72/73
	Female	6	27/27
Field of Study	Sport Managment	13	59/09
	Sports Sociology	9	40/91
University of Teaching	Razi University	5	22/73
	Kordestan University	4	18/19
	Tehran University	9	40.89
	Urmia University	4	18/19

1. Qualitative Analysis

At this stage, several conceptual codes become a category. The following tables show the results of open coding based on conceptual codes and categories.

Table 2: Secondary Coding and Formation of Categories

Row	Categories	Concepts
1	Team	Work commitment
2	Participation	Participation of all members
3		Communication of group members
4	Managers Support	Senior managers support the strategic plan
5		Providing the necessary resources to implement the strategic plan
6		Eagerness of managers to provide information
7		Managers support employees in formulating and implementing strategic plans
8		Managers encourage motivated employees
9	Acceptance of Employees	Eagerness of employees to accept the developed plans
10		The level of employee support of the developed programs
11		Employees' awareness of the contents of the strategic plan
12	Organizational Culture	The existence of an organizational culture that supports employees
13		The existence of an organizational culture that supports innovation and creativity in the organization
14		The existence of an organizational culture based on adherence to values and norms

15	Organizational Structure	The number of managers in the organization
16		Formal or informal communication in the organization
17		The amount of employee participation in decision-making
18	Possibilities	Available facilities to achieve the goals of the strategic plan
19		The amount of staff facilities
20	Human Resources	Existence of motivated human forces in formulating and implementing the organization's strategic plan
21		The existence of human resources specialized in formulating and implementing the organization's strategic plan
22		Existence of experienced human forces in formulating and implementing the organization's strategic plan
23	National Budget	Limited national budget resources of sports organizations
24		High costs of implementing the developed programs
25		Existence of additional and undefined costs in the implementation of the strategic plan
26	Legal Issues	Existence of weak protective laws
27		The presence of cumbersome rules in the implementation of the strategic plan
28	Management Factors	Incorrect assessment of employee performance
29		Little knowledge of managers
30		Improper selection of employees by managers
31		Managers not being program-oriented
32	Technical Items	Focusing on the discovery of talents in the field of leisure sports
33		Taking advantage of the freedoms of Iranians in sports leisure activities
34		Central justice in the distribution of available resources in the field of sports leisure
35		Evaluation of activities and goals related to sports leisure activities
36		Using new technologies in promoting sports leisure activities
37		Creating a job position in the field of sports leisure activities
38		Creating identity centers in the field of leisure sports

39	Social	The formation of social groups
40		Improving the culture of collaborative activities among people
41		Attracting families in sports leisure activities
42		Paying attention to social changes in organized activities in the field of sports leisure time
43		Paying attention to cultural diversity in activities organized in the field of sports leisure time
44		The formation of social capital in the field of sports leisure
45	Physical-Psychological	Promoting the importance of mental state excellence
46		Improving individual insight into the necessity of sports leisure activities
47		Improving the mental maturity of people to participate in sports leisure activities
48		Promote the importance of excellence in physical condition
49		Creating psychological and physical self-assessment systems
50	Anthropological	Improving awareness about the purpose of human creation
51		Improving the status of individual identity of people participating in sports leisure activities
52		Encouraging an active lifestyle
53	Consequences of the Strategic Program of Leisure Sports	Improving the quality of life
54		Improving the physical health of the community
55		Improving the mental health of the general community
56		Improving the individual character of the general society
57		Improving the physical fitness of the general public
58	The Main Phenomenon: The Strategic Plan of Sports Leisure Time	Collecting information from the organization's environment
59		Analysis of the obtained information
60		Developing long-term plans
61		Short term programs
62		Operational plans

Finally, 62 conceptual codes and 16 main categories were extracted.

2. Axial Codin

The core codes of the current research are actually the categories extracted in the open coding stage. (Creswell, 2017)

Therefore, the paradigm model of the strategic plan of sports leisure time with an emphasis on the Iranian model is shown in Figure 1:

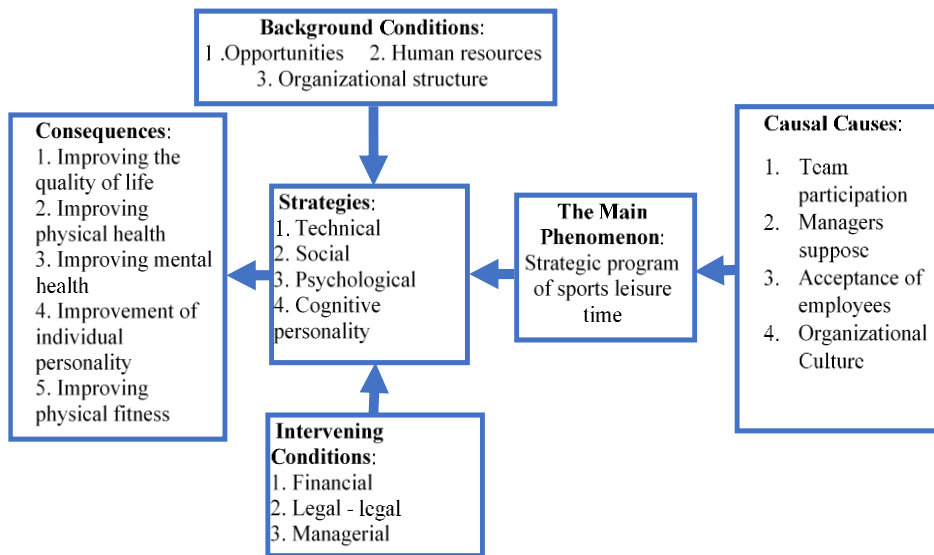


Figure 1: The Paradigmatic Model of the Strategic Plan of Sports Leisure with an Emphasis on the Iranian Model

In the following, through the SPSS 26 software, the demographic characteristics of the research samples will be analyzed and then the

results of the questionnaires will be analyzed using the Smart PLS 2 software to answer the research questions.

3. The Fit of the Measurement Models

To check the fit of the measurement models, three criteria of reliability, convergent validity and divergent validity are used, and the reliability itself is done by checking factor loading coefficients, Cronbach's alpha coefficients, composite reliability and shared reliability.

The criterion value for the appropriateness of factor load coefficients is 0.5. For all the questions, the coefficients of the factor loadings of the questions are more than 0.5, which shows the appropriateness of this criterion.

Here, none of the questions were deleted. The value of Cronbach's alpha and the combined reliability of the variables in all 6

variables is higher than 0.7, which indicates the appropriate reliability of the model.

In this research, the reliability of the variables is at the optimal level. Since the reliability is confirmed, it is possible to investigate the assumptions by structural equations and the result can be generalized to the entire target society.

The second criterion of measuring measurement models is convergent validity, which examines the correlation of each variable with its questions (indices).

According to the method of Fornell and Larcker, who introduced the appropriate value for AVE above 0.4. For all 6 variables, the AVE value is greater than or equal to 0.4.

Divergent validity is the third criterion for examining the fit of measurement models, which in this research is used in both parts of the first method (questions related to each variable are more correlated to that variable than to other variables) and second (another important criterion that Divergent validity is determined, the degree of relationship of a variable with its questions is compared to the relationship of that variable with other variables). So that the acceptable divergent validity of a model means that a variable in the model interacts more with questions than with other variables.

Divergent validity was confirmed when the AVE for each variable is greater than the shared variance

between that variable and other variables in the model at an acceptable level.

After examining the fit of the measurement models, it is time to fit the structural model of the research. As mentioned earlier, unlike measurement models, the structural model section has nothing to do with questions (manifest variables) and only hidden variables are examined along with the relationships between them.

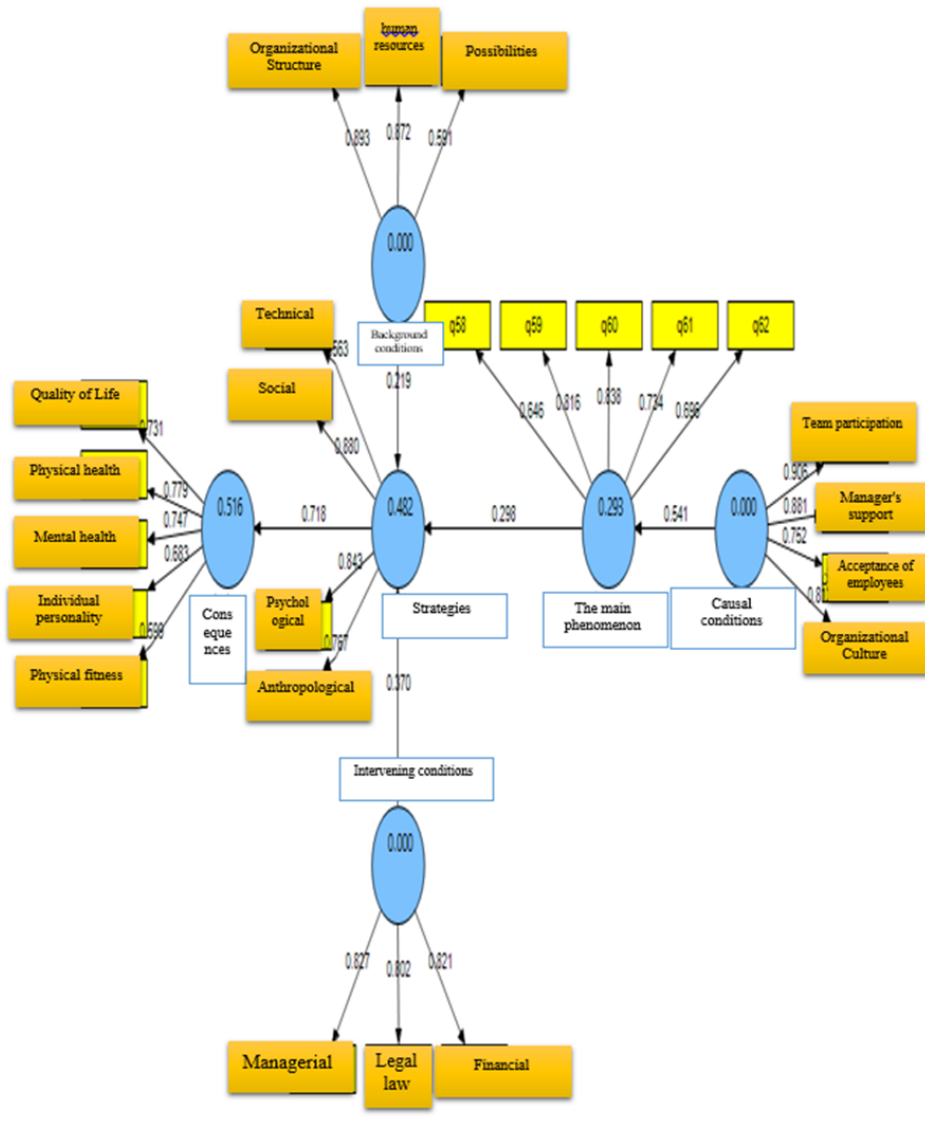


Figure 2: Measurement Model
(Checking the Path Coefficients of the Research Model)

To check the fit of the structural model of the research, several criteria are used, the first and most basic criteria are the significant t coefficients or t-values. If the value of these numbers exceeds 0.95, it indicates the correctness of the relationship between the variables and as a result, the research hypotheses are confirmed at the confidence level of 1.96.

Of course, it should be noted that the numbers only show the accuracy of the relationship and the intensity of the relationship between the variables cannot be measured with it.

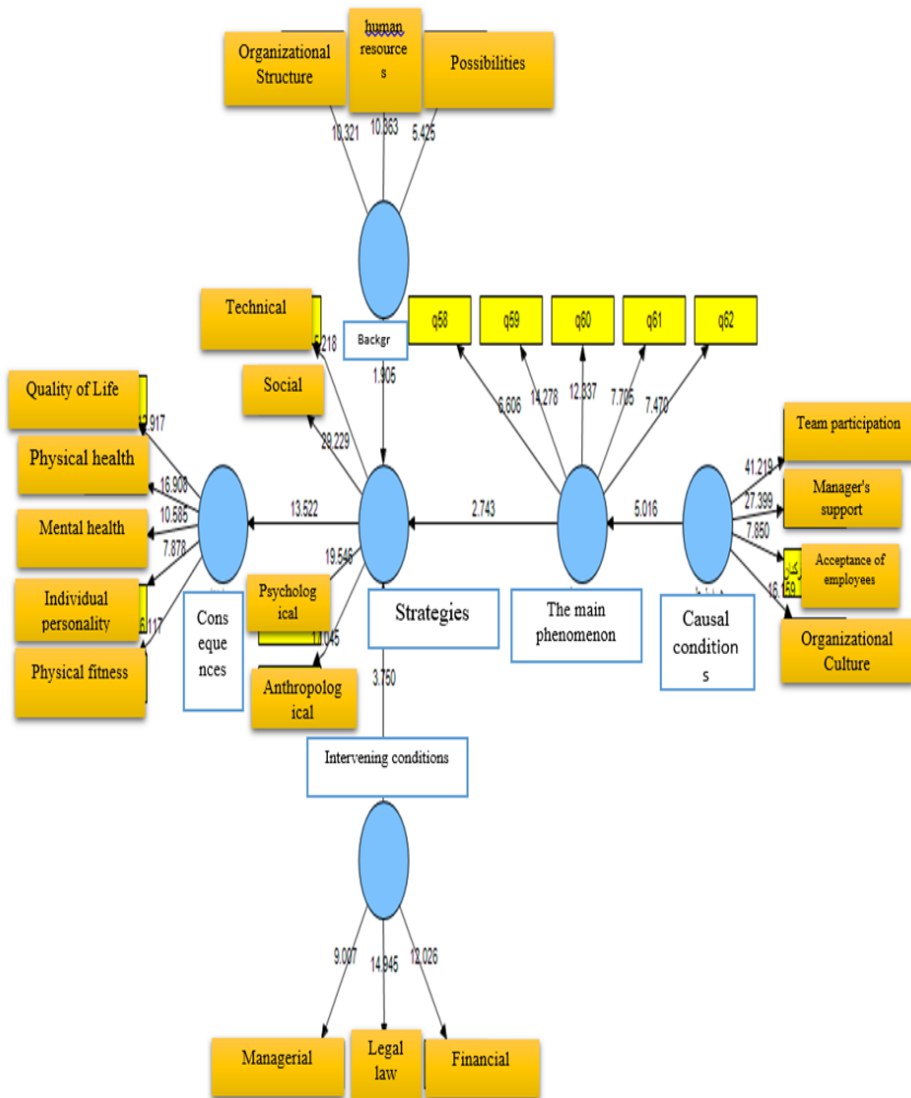


Figure 3: Significant T Coefficients (T-Values)

R2 value for exogenous or independent variables is equal to zero. In this part, the value of R2 for two variables (consequences and strategies) is greater than 0.32 and equal to the average value, and for the main phenomenon variable is greater than 0.19 and equal to the weak value.

Q2 value: This criterion for the three endogenous variables of the model is more than 0.15, which shows that the exogenous (independent) variables are moderate in predicting the dependent variable and confirms the appropriate fit of the research structural model to some extent make.

4. Overall Model Fit

The overall model includes both measurement and structural model parts, and by confirming

its fit, the fit check is completed in one model.

According to the three values of 0.01, 0.25 and 0.36, which are introduced as weak, medium and strong values for GOF, in all 3 variables, a value greater than 0.36 was obtained, which shows the overall average fit of the model.

Has it Therefore, in the qualitative part of the research, it was determined that the categories were defined in the form of 16 categories and 62 conceptual codes, and in the heart of the 6 dimensions of the paradigm model in the form of causal factors (4 categories), the main category:

Strategic plan for sports leisure time (1 category), Strategies (4 categories), contextual conditions (3 categories),

intervening conditions (3 categories) and consequences (1 category) were included. In the quantitative part, it was also determined that all 6 main components of the research have a suitable fit, so the research model has a sufficient fit.

Conclusion

In the present research, the model of the strategic program of sports leisure time has been presented with an emphasis on the Iranian model. For this purpose, foundational data theory was used to present the model, and the presented model was obtained from coding processes resulting from interviews with prominent professors.

Based on the results of the analysis of the qualitative data from the interview, the

paradigm model of the strategic program of leisure time with an emphasis on the Iranian model in the form of six dimensions including causal factors (four categories), main phenomenon (one category), strategy (four categories), background factors (three categories), intervention conditions (three categories) and outcome (one category).

In the designed model, the support of managers, acceptance of employees, team participation and organizational culture are considered as causal factors in the strategic plan of sports leisure time with an emphasis on the Iranian model, which provide the reasons for the success of the strategic plan.

Regarding the issue of strategic management, it should

be noted that although strategic plans are formulated by experts, it requires the cooperation and support of top managers, middle managers, and executive employees of the organization, both in the formulation and implementation stages. In the stage of formulation and implementation of strategic plans, managers of organizations, especially senior managers, have a facilitating role.

The support of senior managers for the prepared plans resulting from the strategic plan, the eagerness of managers to provide information, providing the necessary resources for the implementation of the strategic plan, and the support of managers from employees and encouraging them in the formulation and

implementation of the strategic plan are among the things that are included in the formulation and implementation of strategic plans.

Leisure time plays an important role and can help improve the quality of this strategic plan.

In this context, *Teimouri et al (2018)* have pointed out the existence of support from managers at all levels for the implementation of strategies in the management model of employees' Leisure Time at work.

Jafarinia and Raji (2022) also examined the challenges and solutions of implementing strategic human resources planning in organizations and introduced the factor of management participation as one of the effective

factors on strategic human resources planning.

Mazloui and Mutaui (2013) also stated that the implementation of strategic plans is a function of many factors, including executive commitment of managers, and executive commitment (managers' belief in the plan, commitment to implement the plan, appropriate formulation, clear goals, feasible plan) is a central category and the most important factor in the implementation of strategic plans.

Of course, along with managers' support for strategic leisure programs, the acceptance of these programs by employees is also of great importance; So that the eagerness of the employees to accept the formulated plans and the

level of support of the employees for these plans and the awareness of the employees of the contents of the strategic plan are influential in the probability of the success of the strategic leisure plans.

One of the things that is emphasized for the acceptance of strategic plans by the employees is that the employees themselves participate in the process of developing the strategic plan.

According to the findings of the present research, preparing employees to accept strategies is one of the identified internal factors of the implementation of strategic plans, which was mentioned in the research of *Mazloui and Mutaui (2013)*.

Team participation among the members of the organization is another factor in the strategic plan of sports leisure with an emphasis on the Iranian model, which includes work commitment, participation of all members, and communication among group members.

In order for a strategic plan to reach its goals, it is necessary that all people, groups and departments of the organization perform their duties in line with the strategic goals. In line with the results of the research, team participation has been emphasized in the research of *Teimouri et al (2018)*.

Mazloumi and Mutaali (2013) have also pointed to participatory drafting (participation of human resources in drafting, creating

motivation for participation, forming steering committees, skilled compilers) as one of the causal conditions for the implementation of strategic plans.

Organizational culture is also one of the causal factors influencing the sports leisure program with an emphasis on the Iranian model. Organizational culture is one of the most important concepts in organizational management and behavior, which includes a set of values, beliefs, understandings, and ways of thinking that are common among the members of the organization and are sought by new members as the correct ways of doing things and thinking.

According to the research findings, the

existence of an organizational culture that supports employees, supports innovation and creativity in the organization and is based on adherence to values and norms is effective for the success of developing and implementing a sports leisure program with an emphasis on the Iranian model.

In this context, *Teimouri et al (2018)* mentioned the organizational culture governing the workplace as one of the mediating factors in the model of managing employees' Leisure Time at the workplace.

Mazloumi and Mutauli (2013) also reported that the organizational climate (organizational culture, the same native culture, careful selection of employees and stability of management) is

one of the Intervening conditions in the implementation of strategic plans.

Of course, in addition to the issue of the influence of organizational culture for formulating and implementing strategic plans for Leisure Time, the issue of culture and culture building is also effective in encouraging people to spend their Leisure Time in sports, and this issue is mentioned in the research of *Nazarian Madavani and Ramezani (2012)*.

The central phenomenon in this model is the strategic program of leisure time with an emphasis on the Iranian model, which includes collecting information from the organization's environment, analyzing and analyzing the obtained information, and finally compiling long-term, short-

term and operational plans, and the categories are also based on the paradigm model around It is organized.

According to the research model, four categories of strategies including technical, social, physical-psychological and anthropological strategies have been identified as strategies of the strategic plan of sports leisure time with an emphasis on the Iranian model.

The strategies of technical matters include focusing on discovering talents, taking advantage of the freedoms of Iranians in activities, centering justice in the distribution of available resources, evaluating activities and related goals, using new technologies to promote activities, creating job opportunities and creating

identity-building centers in the field of sports leisure are.

Social strategies also include the formation of social groups, improving the culture of collaborative activities among people, involving families in activities, Paying attention to social changes and cultural diversity in organized activities and the formation of social capital in the field of sports leisure.

Also, strategies for promoting the importance of improving the mental and physical condition, promoting individual insight regarding the necessity of activities, promoting the mental maturity of people to participate in activities, and creating mental and physical self-evaluation systems in the physical-psychological dimension, and strategies for improving awareness about

the purpose of human creation, improving the situation. The individual identity of the people present in the activities and the encouragement to have an active individual lifestyle are important in the anthropological dimension.

In the field of strategies presented for leisure time, *Teimouri et al (2018)* by presenting a model for managing employees' leisure time at work with a combined approach, strategies that include appropriate planning for leisure time in the organization, determining detailed policies for supervision and monitoring, and the freedom of employees and having the right They identified the choice in how to spend leisure time.

Nazarian Madavani and Ramezani (2012) also three main solutions from the point of view of students to develop the share of sports During their Leisure Time, they introduced students including providing tickets with a special discount or free to use sports facilities or watching sports competitions, equipping and improving sports places and spaces inside the dormitories and inside the university, providing sports equipment with a special discount to the students.

The findings of the research showed that some environmental conditions hinder the implementation of the strategies of the strategic plan of sports leisure time with an emphasis on the Iranian model. The implementation

of strategic plans requires a lot of national budget resources, however, due to the fact that the national budget resources of sports organizations are limited and additional and undefined costs appear in the implementation of the strategic plan, the implementation of this strategic plan may face limitations.

The existence of some laws and regulations may also cause problems in the implementation of the strategic plan of sports leisure time, which should be taken into consideration when formulating the strategic plan. Little knowledge of managers, Managers not being program-oriented and incorrect selection and evaluation of employees'

performance are among the limitations of management factors that lead to the incomplete implementation of the strategic sports leisure plan. If the planners do not pay attention to the environmental conditions affecting the implementation of the strategic plan of sports leisure, the strategies will not be implemented well and may not have enough effect and somehow cause the failure of the strategic plan.

In this context, the results of *Mansouri et al (2019)* research showed that managerial factors are one of the factors influencing the choice of leisure activities.

Mazloui and Mutauli (2013) also consider the careful selection of employees and the stability of

management to be involved in the implementation of strategic plans.

Also, intervening factors also affect the implementation of the strategic sports leisure program, which includes factors such as organizational structure (number of managers in the organization, formal or informal communication in the organization and the level of employee participation in decision-making), facilities (available facilities). in order to achieve the goals of the strategic plan and the amount of staff facilities) and human resources (the presence of motivated, expert and experienced human resources in formulating and implementing the organization's strategic plan).

Similarly, in the research of *Jafarinia and Raji (2022)*, the organizational structure has been emphasized as one of the effective factors on the strategic planning of human resources.

In addition, the issue of facilities as an influential factor in sports leisure time has been mentioned in the research of *Nazarian Madavani and Ramezani (2012)*.

In general, as can be seen in the model presented in the research, there are a series of internal organizational factors including the support of managers, acceptance of employees, team participation and organizational culture, which are effective on the success of developing and implementing a strategic plan for sports leisure with an emphasis on the Iranian model.

The officials of the organizations responsible for sports leisure time, including the Federation of General Sports, Deputy General Sports of the Ministry of Sports and Youth, municipalities, the Ministry of Education, the Ministry of Science, Research and Technology, etc guarantee be made.

Also, considering the limitations such as national budget factors, legal-legal factors and management factors that exist in the way of implementing the strategic plan of sports leisure with emphasis on the Iranian model, conditions should be provided to facilitate the environmental conditions for the implementation of the strategic plan of leisure so that The implementation of leisure time

strategies by emphasizing the Iranian model should not face problems. Of course, the role of intervening factors such as facilities, organizational structure and human resources should not be overlooked.

Finally, the implementation of the strategies mentioned in the research in the technical, social, physical-psychological and anthropological sections can lead to positive consequences in the field of sports leisure, including improving the quality of life, physical and mental health, individual personality and physical fitness of the general society.

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Hereby, I sincerely thank the respected professors of sports management and sports sociology, the employees of the Ministry of Sports and other loved ones who helped us in conducting this research.

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PAPER DERIVED FROM THESIS

The Requirements of Time and Place in the Allocation of Zakat to Commercial Property and its Evidence in the Islamic Economic System

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ARTICLE INFO	ABSTRACT	
<p>Article History: Received: 23 August 2022 Revised: 16 October 2022 Accepted: 02 November 2022</p>	<p>SUBJECT AND OBJECTIVES: The effect of time and place in rulings is accepted by all Islamic scholars; but in relation to applying rulings to examples and determining the scope of authority of the Islamic ruler, less work has been done in relation to the rulings. Especially regarding the first ruling on the belongings of zakat, two opinions have been raised by the jurists- obligatory and desirable- and the main reason for the difference is the conflicting traditions.</p>	
<p>Key Words: <i>Allocation of Zakat</i> <i>Commercial Property</i> <i>Requirements of Time</i> <i>Requirements of Place</i> <i>Islamic Economic System</i></p>	<p>METHOD AND FINDING: This research is about the role of time and place in the obligation of zakat property, based on a descriptive and analytical research methods. It seems that in the present era, due to the role of time and place in the belongings of zakat, it is necessary to develop zakat items, and this matter is proved by the various evidences mentioned in this article. All Islamic scholars recognise the effect of time and place in rulings. Particularly regarding the first ruling on the belongings of zakat, two opinions have been raised by jurists- obligatory and desirable- and they are the main reason for the difference in conflicting traditions.</p>	
<p>DOI: 10.22034/imjpl.2022.7434</p>	<p>CONCLUSION: According to today's developments and changes in societal needs, as well as the philosophy of zakat legislation, which is to satisfy material needs and revitalise human spiritual life, the zakat belongings should be reconsidered, and societal needs should be based on the discretion of the Islamic ruler and changes. to identify an additional source of wealth, it would seem that developing the issue of zakat things is necessary in the modern day given the importance of time and place in zakat possessions.</p>	
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<p>NUMBER OF REFERENCES 16</p>	<p>NUMBER OF AUTHORS 2</p>	<p>NATIONALITY OF AUTHOR (Turkey, Iran)</p>

Introduction

Every science has its own definition of time and space, which must be considered in conjunction with the definition of that science. Zaman means time and place means subject and place. A place is a geometrical place with a specific feature and points outside of that shape do not have this characteristic; in other words, a geometric location is the sum of points that all benefit from a known and specific property.

According to most philosophers, time is the real thing and the amount of movement. Even among later Islamic philosophers, time is regarded as the fourth dimension of matter.

According to the above definitions, the time and place we are discussing are

not in their scientific or philosophical sense; because time and place are evolutionary matters that are beyond the scope of human beings and cannot be forced to intervene and influence in such a way. There are fatwas and rulings.

Time and place are the characteristics of every era and every environment that can influence the topics of rulings, or it has influenced the concepts of texts in the form of analogies. It should also be said that time and place may be taken in its rulings, subjects and criteria in such a way that time is sometimes a mandatory condition.

So, we tened here to deal with the most important question in this article, that is what is the role of time and place in the allocation of zakat to commercial property?

The innovation of this research is that according to the principle of velayat, for the jurists, they have the right to require zakat of commercial property for the welfare of the society and to improve the spiritual and material life of man.

The Influence of Time and Place in Inference

The influence of time and place in inference can be imagined in three ways:

1. The Effect on the Issue

To draw conclusions from a text, one must take into account both connected and disconnected verbal and logical evidence. It is obvious that the time and place conditions present at the time of revelation or transmission, as well as the location of the revelation or

transmission, are examples of connected logic evidence.

This indicates that the circumstances of time and place during the period of descent in the obligation of zakat may have had some bearing on the determination of the circumstances in which commercial property was subject to zakat, as at that time in the Arabian Peninsula, only specify and limited items were regarded as commercial property.

In their role as governors, the Holy Prophet and his family also had the authority to decide on the zakat assets, and they did so at that time.

When the researcher looks at the texts related to zakat property and observes the role of time and place in detail, although the principle of zakat obligation is one

of the essentials of religion; but in terms of applying the issue to its examples, the Islamic ruler who is the legal guardian in Imamia, has the authority to develop the ruling of zakat of commercial property-desirable or obligatory- on new cases and that based on the needs of the society, take these determined cases and make the rich people pay it.

Zakat is one of the things that is prescribed by al-justice. In many narrations, the reason for imposing zakat is to eliminate poverty in the society.

Accordingly, as long as this reason is not established, the Islamic ruler has the right to add other items to the zakat belongings in order to eliminate poverty at the level of society. It is

mandatory and necessary according to the stated reason.

2. The Effect of the Jurist's Inference in Understanding the Subject of the Ruling

The issue of consultation has been changed in accordance with the traditions and customs of society. It has gone out of that simple state and has become a codified and systematic system.

The people's votes are relied on in macro decisions so that it is considered mandatory. With the upward trend of societal changes and intellectual evolution, new and more appropriate examples will emerge for the topic of the consultation.

Also, during the era of decline, the cases of obligatory zakat were limited and with the change of time

and place and the progress in the affairs of the society, the cases of property and commercial goods have developed and as a result, new cases will be part of the zakat belongings. This change we see during the time of Imam Ali.

3. The Effect on the Reflections and Precisions of the Jurists in the Texts

It is possible that the circumstances of time and place lead the jurist to view the Sharia texts with a fresh perspective. For instance, the establishment of a religious government, the installation of a jurist in a position of authority and the numerous needs that have emerged during this period have led the jurist to view the texts that express

the laws governing the government and its affairs with fresh reflection and focus.

The association and reading of Ijtihad with the element of time and place have never harmed the original principles and principles of the Book, Sunnah and rules of Ijtihad; because the branches and partial rulings are extracted by considering the time and place in the light of the generality of the sermons, and the general principles of Sharia sermons always stand.

Therefore, time and place mean the conditions and circumstances existing in time and place; because time and place themselves have no effect on the Shari'a ruling, and their change does not change the Shari'a ruling. Here, it is

necessary to refer to the components of the situation in the time and place that cause the change in the Sharia ruling: (*Zamani, 1990*)

- General level of living
- Materials and corruption
- Geographical and spatial factors; Like hot and cold weather, wet and dry places
- Human scientific and technological advances
- Human specialized knowledge
- Changing human needs
- Changing the economic structures of the Islamic society and the international society and the need to enact new laws such as labor laws and international trade laws
- The transformation of the moral values of human society, such as the abolition of slavery

- Changing people's customs and habits

- Necessities that arise in the world.

- Expediency is the main basis of the rulings of the government (General interests of the society or the expediency of preserving the Islamic system).

- The type of government ruling the society and the - politicians ruling the society and internal and external political relations

- Social and religious groups and their relations with the people and the Islamic government

- The economic situation of the society, general poverty or general prosperity or the accumulation of wealth in the hands of a particular group and the special economic, social and political relations governing the world at any point in time

- The emergence of important issues that cause changes in important issues and change their rulings because of conflict.

The Effect of Time and Place on the Ruling on Zakat of Commercial Property from the Perspective of Jurists

The previous scholar's explanations of how time and place play a role in the issuance of rulings were not very clear and they frequently alluded to it when discussing issues and subjects relevant to this discussion. The fundamental understanding of these elders is that they briefly agreed to pay attention to the time, place and its effects.

The impact of time on judgments is often emphasised by jurists.

The Prophet of God, said:
“The difference in appearance between the Muslims and polytheists lies under the state of their turbans”.

according to Sheikh Sadouq: Naturally, this issue has to do with the birth and early development of Islam. (*Sadoq, 1943*)

The quote from Sheikh Sadouq can be translated as follows:

Because the number of Muslims was relatively small, the difference between them and the infidels was identified by such signs. In the following years, when the number of Muslims increased and they performed their religious duties and ceremonies without they used to wear a veil and perform taqiyya, there was no need

for a sign to find or recognize Muslims by means of it.

Muqaddas Ardabili says:

We can't say anything at all. Rather, the rulings differ due to differences in characteristics, conditions, times, places and persons. This means that a skilled jurist is someone who pays attention to these points and knows which ruling is appropriate for the right time. (*Muqaddas Ardabili, 2000*)

The Maki Amili, known as the first martyr, writes about the rules, while clarifying the changes and effects of time and place:

It is permissible to change the rulings by changing the customs of the society as it is the case in common weights and measures in the society,

and it is the same in the alimony reserved for wives and the alimony of relatives. Accordingly, the granting of alimony is subject to the conditions and customs of the time in which it takes place. (*Maki Amili, 1988*)

According to Maki Amili and the Imamiya in general, the change of habits and customs has caused the change of subjects and as the subjects change, the sentences also change.

Also, the Kashif al-Ghita acknowledged this point and said that: The line of change of precepts is the change of time.

Muqaddas Ardabili who is one of the most outspoken and experienced jurists in this field says:

It is not possible to rule on the stability and totality of something; but the rulings are different according to the characteristics and conditions of times, places and persons. (*Muqaddas Ardabili, 2000*)

Among contemporaries, the category of time and place has found its special place. Imam Khomeini presented the theory of jurisprudence in the administration of the Islamic government. In expressing the necessity of paying attention to time and place in inference, he says: Time and place are two determining elements in ijtehad. A problem that has had a ruling in the past may find a new rule in the relations governing politics, society and the economy.

Among other contemporary theories that are important is the theory of Allameh

Tabatabai and Martyr Motahari, who believe that the laws of Islam are divided into two groups, fixed and variable and that the variable law refers to the changes of the subject in terms of time and place. (*Ref: Sadr, 2000*)

Ayatollah Boroujerdi also emphasized the decisive role of time and place and their effects can never be neglected in any issue.

Sheikh Tussi, in the Tafsir of Tabiyan, said the following about the verse "Take from their money":

The verse refers to different properties and Zakat is collected on different properties.

The Sheikh Tabarsi said in "Majma' al-Bayan" that the property that has been identified for a specific reason has zakat. (*Tabarsi, 1953*)

Due to the certainty and clarity of the money's sources at the time of the prophet, zakat was made obligatory in nine cases as well as in other financial situations, even though it was not required in all cases according to the actual meaning and usage of wealth in the Quran.

This does not mean that other items are ineligible for zakat; rather, the Islamic ruler from the position of the province might declare zakat obligatory on other items outside the nine items depending on the requirements of the society and the variance in the sources of income in the communities, for example, the imams like Imam Ali, set new examples for collecting zakat. (*Imam Khomeini, 2006*)

There is a consensus on the undeniable influence of time and place in fatwas and rulings and the majority of Imami jurisprudents are of this opinion.

In each period, the role of time and place is precisely considered by the jurists and can be seen in the conclusions.

In this regard, regarding commercial property, it is discussed that time and place play an important role in determining the examples of zakat on commercial property and making it mandatory.

The influence of rulings on time and place has different forms, the most important of which are:

- Change of judgment due to change of topics. (*Sadr, 2012, Vol. 1*)

- Changing the first sentence to the second one. (*Motahari, 1999*)
- Changing the first order to a government order. (*Ashtiani, 1990*)
- Changing the rules by changing the criteria. (*Sobhani, 1990*)
- Expansion and narrowing of rulings. (*Rezaei, 1995*)

Proofs of the Role of Time and Place in the Obligation of Zakat on Commercial Property

1. Quranic Reason

The Holy Quran is the long live miracle of the Prophet of Islam that has paid attention to all aspects of human life with its exalted teachings and commands. By reviewing the verses, it is concluded that the economic issues of the society and the family have

a special place in the Quran, as it is mentioned in 80 verses of the Quran. (*Ref: Safouraei Parizi, 2021: 109*)

Among these issues is the issue of zakat; God Almighty says in his Glorious Book:

“Take from their wealth a charity, purify them and bless them with it, and pray for them”.
(*Quran, 3: 103*)

The position of zakat in the Holy Quran is property and it has no characteristics in the nine cases; This point can be easily understood from the mentioned verse, in this way God Almighty orders the Prophet to take zakat from the property of Muslims.

Property of both a commercial and non-commercial nature is covered by the

verse's generality. Yes, there are hadiths that claim that during his lifetime, the Prophet restricted the cases of zakat to nine and abolished the ruling of zakat from other things. For example, according to the narration of Al-Jala from Imam Baqir and Imam Sadiq, God made zakat obligatory along with prayer, and the Messenger of God placed zakat on nine things: Gold, silver, camels, cows, sheep, wheat, barley, dates, and raisins.

In addition to these Hadith, there is another group of Hadiths that considers zakat obligatory in more than nine cases, such as the narration of Mohammad ibn Muslim Thaqafi when He asked the Imam about the zakat of grains and cereals.

The Prophet said:

“Zakat is paid on wheat, barley, corn, millet, rice, salt (a type of barley), lentils and sesame”.

This narration expands the circle of things on which Zakat is obligatory and its chain of transmission is correct.

Ibn Junaid Sakafi did not believe that zakat was only required in nine circumstances; but also in the cases of products like grain, lentils, sesame, rice, honey, trade goods, etc.

This view was shared by Yunus ibn Abd al-Rahman, one of the great narrators and jurists, as well as one of Imam Kazim and Imam Reza's friends.

Also, Sheikh Sadouq and his father, in addition to nine things, believe that

zakat is obligatory on the wealth of the trade. (*Ref: Kolyni, 1967*)

God Almighty says in another verse:

“O you who believe, obey Allah and obey the Messenger, and the first commandment is mine”. (*Quran, 4: 59*)

Martyr Sadr says:

This text clearly indicates the obligation to obey the governors. Due to this, high-ranking Islamic authorities have the power to engage in the affairs of society to support it and create an Islamic balance within it while also ensuring that others obey them. It is essential to consider the needs of society and remove any barriers to advancement. He also has the power to create and

mandate new pieces of commercial real estate; because it is obvious from the verse “Take my property as charity” that the collection of zakat is one of the obligations of the Islamic ruler and the ruling on zakat is one of the state's rulings, he applies these rulings with God's permission while taking the interests of society into consideration. (*Sadr, 2012, Vol. 1*)

2. The Existence of Fixed and Variable Rules in Islam and the Authority of Proof

Time and location play a significant part in the Islamic economic system and Shari'a rulings. They are crucial for establishing and identifying the rulings that have been given to the guardian as well as for the

Shari'a rulings to be implemented.

A question can be raised here, is it possible to ask here: Are Sharia laws considered for a particular period and location, and if those circumstances change, do the laws change as well? Or the fact that certain decisions are fixed while others are variable?

Martyr Sadr presents evidence, which is composed of three parts, the summary of which is as follows:

- Sharia ruling is a law issued by God to regulate human life. According to the definition given in the book "Lessons in the Science of Fundamentals". (*Sadr, 2012, Vol. 1*)

- The process of social life causes the emergence of new human needs and these

needs are solved with the cooperation and empathy of the people of the society.

- When we examine human needs, some of these needs are fixed and basic and some others are unstable and variable, which change with time and place and according to different circumstances.

It must be proven that the Shari'a rulings that the Holy Prophet and the infallible Imams have announced have two fixed and variable parts.

Fixed rulings are a response to the fixed needs of human beings, such as the guarantee of livelihood, the right to use the wealth that has been obtained through work and effort, providing the necessary conditions for the survival

of the generation, guaranteeing the security of life, etc.

In contrast to these fixed rulings, there are rulings that are not fixed and permanent; but the way to change them is open, and those are the rulings that Islam has allowed the Guardian of Muslims to determine according to the interests and in the light of the fixed rulings, the conditions and the requirements of time and place.

Martyr Sadr also believes that time and place have a different effect on these rulings; That is, although time and place are not involved in determining their type, they are effective in adapting them to their subjects.

He says:

Despite the fact that the laws of Sharia are fixed, sometimes their implementation differs from one age to another due to the conditions of time and place.

Therefore, the practical treatise that with the transformation that occurs in these conditions, these differences should be considered in the recognition of the Sharia ruling. (*Zamani, 1990*)

3. The Summation of Conflicting Narrations on the Obligation of Zakat

The jurists have presented several solutions to resolve the conflict between the hadiths related to Zakat cases and some other jurists have presented another way to combine the two types of hadiths.

According to verse 103 of Surah Tawbah, the Holy Prophet, got a mission from God to collect Zakat from the property of Muslims and purify them.

The Holy Prophet in the position of the ruler and responsible for the administration of the society, counted nine things as the most important capital of that time, especially Saudi Arabia, and made them subject to zakat tax and did not include zakat on other things.

Therefore, at any age and time, it is the responsibility of the ruler of Sharia to determine the cases of obligatory zakat. He does such an action based on the need of the time and considering the interests of the society.

Based on this, the cases of obligatory zakat during the time of the Prophet, peace will be different from the time of Imam Ali or other pure imams; because the needs and interests of the society are different at any time, the Islamic ruler may expand the scope of obligatory zakat to include commercial property and may tighten it. (*Sadoq, 1994*)

4. Rational Reason

This reason has three introductions:

- Islamic economic system is based on social justice
- The requirement of social justice varies with different economic conditions
- The final option is to entrust the guardian with the responsibility of upholding social justice and the public

interest. The guardian's existence will be required to fill the clearance territory to uphold social justice in accordance with the needs of the time and place.

For example, according to the conditions of time and place (if needed) and the establishment of social justice, the ruler or guardian can develop the obligatory cases of zakat and determine new and invented examples of commercial goods for collecting zakat and making it mandatory.

Conclusion

Time and place mean that the characteristics of every age and every environment influence the topics of rulings. The temporal and spatial conditions and the

ruler at the time of descent or issuance, are considered as one evidence of connected rationality.

From this point of view, the conditions of time and place in the era of descent in the obligation of zakat somehow played a role in determining the cases of zakat of commercial property. The Holy Prophet and his family had the right to determine the zakat belongings from their position as governors.

According to the sayings and opinions of the Imami jurists, it is very clear that time and place play an important role in rulings, and the topics of the rulings may change with the change of time, place and with the change of topic.

Paying close attention to the definition of the word property is crucial; because

time and locality have a significant impact on how zakat possessions change. The word, property is whatever mankind possesses, and according to the literal meaning and Quranic usage of property, there are some things that are exempted from Zakat.

The Holy Prophet established zakat as a requirement in nine cases and in other financial situations during his time since the sources of wealth at the time were certain and obvious.

This does not mean that other things are not eligible for zakat; rather, the Islamic ruler from his position might make zakat obligatory on other items outside the nine items and this is based on the requirements of the community and the

differences in the sources of wealth in the societies.

The verse “Take from their wealth a charity” commands that zakat should be taken from everything that has the title of wealth. Since the property is different at any time and place, it has not limited the examples of zakat to some cases and this situation indicates that the determination of the examples is left to the needs of time and place.

Taking and collecting zakat is one of the powers of the Islamic ruler, according to the conditions of time and place (if needed) and the establishment of social justice. The ruler or guardian can develop the cases of obligatory zakat and invent examples of commercial goods to collect zakat.

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METHODOLOGICAL PAPER

Scientometrics Analysis Global Research Trends in Ethics Education: 1999-2022

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ARTICLE INFO	ABSTRACT							
<p>Article History: Received: 18 August 2022 Revised: 20 October 2022 Accepted: 11 November 2022</p>	<p>SUBJECT AND OBJECTIVES: Scientometric analysis within the field of ethics education to spot hot spots and analysis gaps is taken into account as a necessity.</p>							
<p>Key Words: Ethics Education Global Research Scientometrics</p>	<p>METHOD AND FINDING: The research method is descriptive-applied, and the research area includes all the articles on ethics education that were indexed in the Science Direct citation database from 1999 to 2022, and after filtering them, 24,939 of them were analyzed with the help of Excel and VOS Viewer software for analysis and display of data. The results of the research show that the number of articles has an upward trend and 2021 (1,121) had the largest share in the number of articles. Also, Research articles (8,140), journal of Social Science and Medicine (554), and the scientific field of Social Sciences (5,720) were ranked first.</p>							
<p>DOI: 10.22034/imjpl.2023.15146.1077</p>	<p>CONCLUSION: Ethics, Education, corporate social responsibility, sustainability, culture, qualitative research, covid-19, gender, religion, have the most occurrence. 10 clusters were identified that the topics of informed consent, medical ethics, justice, professionalism, moral education in are Previous, and also subjects: Covid-19, sustainability, Artificial Intelligence, Resilience, moral distress, moral disagreement, moral disengagement are new and professional identity, self-efficacy, public interest, transformational leadership, social cognition, beneficence, professional values, fraud, public policy, professionalization, pedagogical issues can be new and independent and maybe it indicates the review attention of the research towards them, in the field of ethics education.</p>							
<p>DOR: 20.1001.1.26767619.2022.9.32.6.3</p>	<p>* Corresponding Author: Email: Amirkarimizanjani1379@gmail.com ORCID: 0000-0002-0299-1771</p>							
	<p>Article Address Published on the Journal Site: http://p-l-journals.miu.ac.ir/article/7552.html</p> <table border="1" data-bbox="457 1672 1201 1759"> <thead> <tr> <th data-bbox="457 1672 843 1733">NUMBER OF REFERENCES</th> <th data-bbox="843 1672 935 1733">NUMBER OF AUTHORS</th> <th data-bbox="935 1672 1201 1733">NATIONALITY OF AUTHOR</th> </tr> </thead> <tbody> <tr> <td data-bbox="457 1733 843 1759">58</td> <td data-bbox="843 1733 935 1759">3</td> <td data-bbox="935 1733 1201 1759">(Iran, Canada)</td> </tr> </tbody> </table>		NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHOR	58	3	(Iran, Canada)
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Introduction

Regarding the definition of ethics and also the science of ethics, attention-grabbing discussions are raised within the wordbook and ethics books, and there square measure an oversized range of such definitions. Morality is that the basis of human social life and has somehow given aspiring to social life throughout history. *(Love, 2012)*

Morality is extremely necessary. Ethics may be a set of principles and norms of belief supported that the actions and behavior of humans square measure judged and it varies totally different|in several|in numerous societies or different civilizations and also the initial manifestation of an individual in society is that person's ethics or ethics

education, interaction with the aim of achieving ethical action is aimed toward smart. In English, 2 words ethics and morality square measure wont to justify the that means of ethics. *(Davis, 1998; Ticktin, 2006)*

Education in Islam, like other divine religions, is one of the most important principles that strengthen ethics in society. One of the principles of moral education of young Muslims should be mentioned like: Piety, dignity, creating favorable conditions, habit correction. *(Hosseini, 2022)*

Generally the that means of morality is its correctness and goodness, and generally morality is additionally utilized in the sense of ethical virtues, during which case this word is employed permanently ethicals and moral

virtues, in alternative words, morality means that unites individuals. It makes for a society during which all the positive skills of the individuals flourish.

Paying attention to what has been same, it will be attributed to the requirement of finding applied ethics in numerous areas of life and individual and cluster behavior of humans, there square measure serious and connected queries that result in the emergence of varied specialised and applied branches in moral studies like medical ethics, it's become biological ethics, atmosphere, sexual ethics, media ethics, economic ethics and political ethics. Among the kinds of ethics square measure normative, practical, religious, utilitarian, epicurean, stoic, etc.

(Iphofen, 2017; Rendtorff, 2019; Shapira-Lishchinsky, 2018)

However, repeatedly they'll be mixed along, as a result of it's terribly tough to separate them.

Based on this, the questions of the current research are presented: What is the illustration map of scientific research in the field of ethics education? What areas have received attention in the previous decades? And what areas have been of interest in the last decade and have innovations?

Theoretical Foundations and Research Background

Scientometrics is a new scientific procedure that deals with the quantitative parcels and characteristics of wisdom and scientific exploration. Emphasis is

placed on exploration in which the development and medium of wisdom are studied with fine and statistical styles.

In scientometrics, scientific communication and styles of product, dispersion and use of scientific information are estimated laterally by examining their sources. (*Pournaghi and Nemati-Anaraki, 2015; Zavaraqi and Fadaie, 2013*)

Valid international citation indexes such as web of science citation databases, Journal citation report In cites and the like.

Also, Elsevier Institute's citation databases, including Scopus, Scival, and Google Scholar, are considered scientometric tools.

Scientometrics has the benefits of very useful results for researchers in

different fields. Discovering the scientific fronts and identifying its gaps and planning in the direction of targeting and research benefits can be introduced as a necessity for a good science.

Also, this important matter plays a role in helping the future thinking of science in the world. Rapid measurement and evaluation of scientific productions at the macro level is one of the necessities of scientometrics.

Measuring and evaluating scientific productions using internationally accepted indicators and providing the possibility of comparing them can provide significant help to researchers and research scales.

The difficulty of qualitative assessment of the huge volume of international

scientific productions and the necessity of using statistical tools, identifying the scientific fields of interest in leading countries and comparing them with competing countries, in order to formulate correct strategic plans, is another one of these necessities. (*Bornmann and Leydesdorff, 2014; Chen et al, 2002; Mingers and Leydesdorff, 2015*)

Cultivating ethical virtues is one in every of the foremost necessary and at constant time most tough tasks, and doing this task is one in every of the necessary and lofty goals of human societies, that establishments of upper education and education square measure answerable. (*Coverdale et al, 2009*)

As an example, lecturers ought to have their own skilled ethics, and medical ethics may be a structured and sensible system to produce applicable solutions in regard to moral issues within the field of medical sciences, and odontology, like alternative branches of medical sciences, wants such it's structural. Moral behaviors in dentists square measure a mirrored image of the stress on teaching moral principles throughout their education.

Engineers and managers and every one jobs aren't exempt from this issue. Meanwhile, research within the field of ethics education is increasing and also the got to examine them is of explicit importance.

Most of the research in the background of the research

was related to the fields of medicine and nursing, a few of which are mentioned.

Coverdale et al, (2009) stated that psychiatric educators should promote evidence-based and ethically even behaviors in learners and active physicians through example and by formal teaching. These processes along can change patients to trust the ability of psychiatrists which psychiatrists can serve the interests of patients initial.

Helft et al, (2009) In thier article regarding ethics education in undergrad school of medicine, they review the literature regarding ethics education in postgraduate surgical coaching programs. The few studies within the literature counsel that ethics education, once integrated in surgical residency curricula,

will result in measurable enhancements in resident-centered outcomes, that embody data and confidence in handling moral dilemmas. These curricula might result in enhancements in patient care. These findings counsel that ethics education for surgical residents is effective however that queries relating to the optimum “dose” of ethics education and coaching moreover because the optimum teaching ways would get pleasure from extended systematic analysis and inquiry.

Mahieu et al, (2018) research with this question: However the sector of digital ethics is distributed over varied tutorial disciplines. They need initial of all found that the quantity of publications relating digital

ethics is exponentially increasing. They moreover established that whereas one could expect digital ethics to be a species of ethics, we tend to actually find that the assorted queries relating digital ethics square measure preponderantly being mentioned in engineering science, law and bioscience. It's in these fields, quite within the freelance field of ethics, that moral discourse is being developed around concrete and sometimes technical problems. Moreover, it seems that some vital moral values square measure terribly distinguished in one field (e.g: Autonomy in medical science), whereas being nearly absent in others.

Souza and Vaswani, (2020) in a analysis regarding teach medical ethics, reviewed the

articles printed from January 2014 to Sept 2019. The authors searched PubMed for the relevant publications and extracted the data employing a data extraction sheet. Twenty-nine articles were enclosed for the review, that consummated the inclusion criteria. Case-based discussions were a wide accepted strategy to be told ethics. The studies highlighted a mixed teaching approach victimization multiple teaching tools.

A qualitative approach was most well-liked for the assessment through reflections, simulated patient interactions, and development of portfolios. However, there are gaps within the existing literature on the assessment methods for ethics education.

Heterogeneousness still exists within the coming up

with of the curricula, teaching, and assessment strategies. These curricula suit the cultural and non secular originated of that individual country. Case-based discussion could be a common teaching strategy, and there exist various innovative and efficient active teaching methods.

Research on ethics is of special importance and scientometrics will facilitate analysers for effective research. This type of analysis will facilitate analysers to figure in a very new field and make effective research. Supported this, the present analysis aims to draw a thematic map of revealed articles during this field and to spot hot and new topics.

Methodology

This article is descriptive-applied and has been carried out in the field of scientometrics. It is formed based on the illustration of co-occurrence networks and can produce, visualize and analyze the bibliography based on a network among the documents of many scientific publications.

The data was collected from Science Direct scientific database as a comprehensive and multidisciplinary citation profile and the network drawing tool was done using VOS Viewer software.

The statistical population of the research, all the articles of this scientific database published from 1999 to 2022 were examined. At first, 14103 articles were identified with the help of the

keyword “Ethical Education”, and by limiting them, the number of articles was reduced, and in the next place, a large number of articles were removed due to lack of connection, and similar, identical, plural and singular words were merged and with Removing the articles of other topics manually, the final number of articles reached 11116. Finally, with the expert option, they were extracted in 36 RIS files and entered into VOS Viewer software.

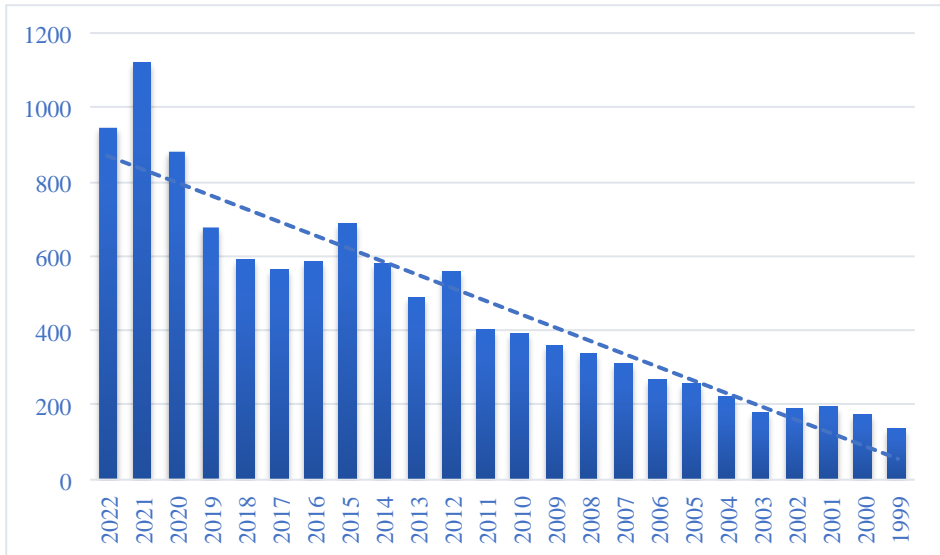
VOSViewer software has become popular in bibliographic research and

has been developed due to its easy interpretation.

Findings

Figure 1. shows the growth trend of scientific productions in the field of ethics education during the years 1999-2022 in the Science Direct citation profile using Excel software. As can be seen, the number of articles has been on an upward trend since the beginning. The lowest share of scientific productions is in 1999 with 137 records and the highest share is in 2021 with 1,121 records.

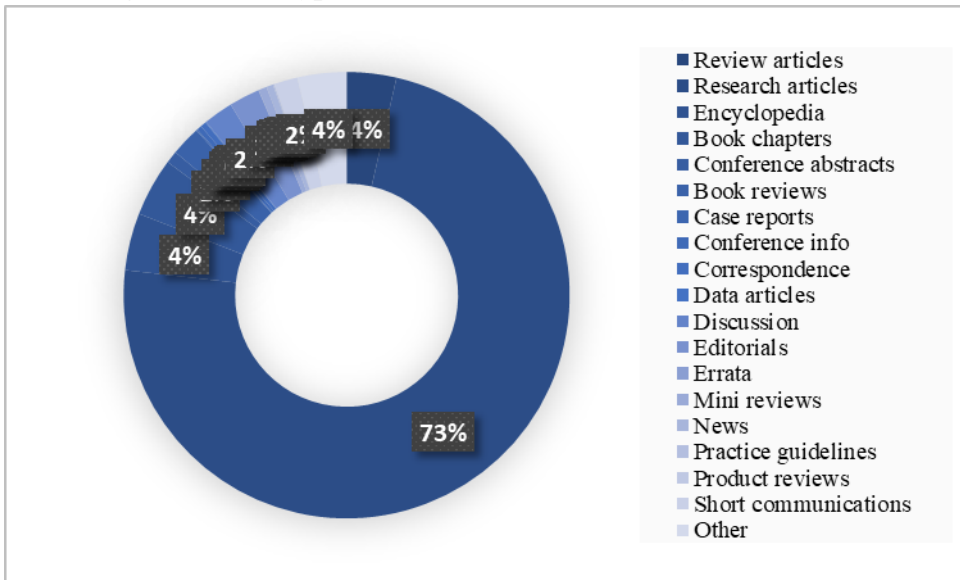
Figure 1: The Number of Articles Published in the Period under Review



Among the types of articles, Research articles (8,140), Book chapters (470), Encyclopedia (461),

Review articles (400), Discussion (310), Book reviews (260), Editorials (248), had the highest frequency respectively.

Figure 2: The Type of Research Considered by Researchers



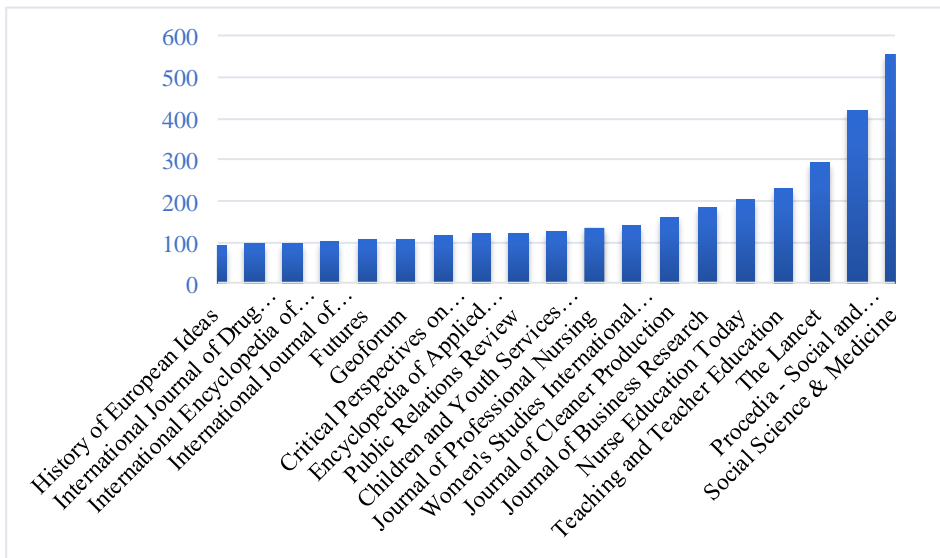
Among the magazines, Social Science and Medicine (554), Procedia-Social and Behavioral Sciences (419), The Lancet (295), Teaching and Teacher Education (229), Nurse Education Today (203), Journal of Business Research (183), Journal of Cleaner Production (157), Women's Studies International Forum (140), Journal of Professional Nursing (134), Children and Youth Services Review

(127), Public Relations Review (118), Encyclopedia of Applied Ethics (Second Edition), 2012 (118), Critical Perspectives on Accounting (117), Geoforum (107), Futures (104), International Journal of Nursing Studies (102), International Encyclopedia of the Social and Behavioral Sciences (Second Edition), 2015 (97), International Journal of Drug Policy (94), History of European Ideas (90), Business Horizons (90),

Technological Forecasting and Social Change (86), International Journal of Law and Psychiatry (82), Midwifery (82), Accounting,

Organizations and Society (77), International Journal of Educational Development (77) have the most articles.

Figure 3: Scientific Journals with the Largest Number of Articles



Also, scientific fields Social Sciences (5,720), Medicine and Dentistry (4,878), Psychology (2,758), Business, Management and Accounting (2,052), Nursing and Health Professions (1,732),

Arts and Humanities (1,215), Economics, Econometrics and Finance (833), Environmental Science (683), Neuroscience (637), Agricultural and Biological Sciences (545) were the most abundant.

Figure 4: Field of Research Considered by Researchers

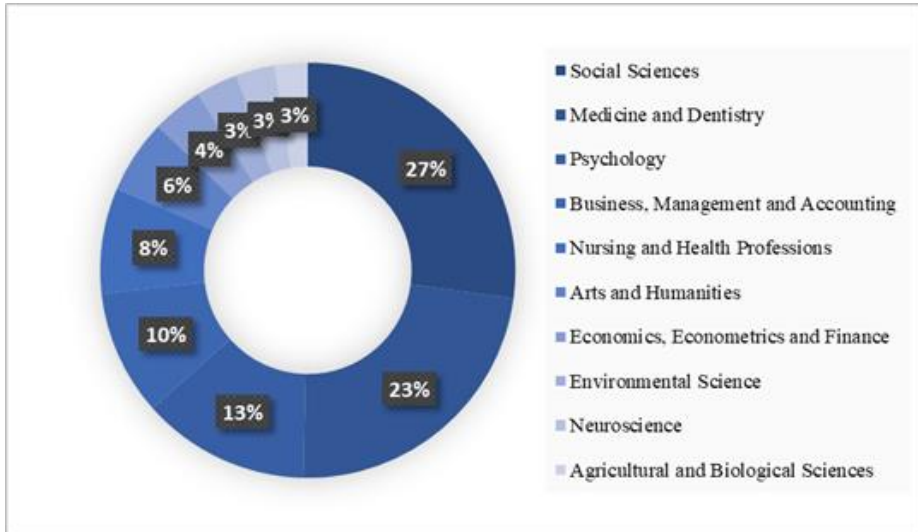


Table 1. also shows the keywords with the highest co-occurrence among all the words. Based on these keywords: Ethics, Education,

corporate social responsibility, sustainability, culture, qualitative research, covid-19, gender, religion, the most frequency.

Table 1: Keywords with the Most Repetition and Co-Occurrence

Key Word	Occurrences	Total Link Strength
Ethics	654	1740
Education	225	571
Corporate Social Responsibility	139	200
Sustainability	137	239
Culture	133	429
Qualitative Research	129	271
Covid-19	126	260
Gender	126	369

Religion	113	361
Nursing	110	287
China	105	181
Professionalism	98	292
Values	90	262
Communication	86	262
Leadership	85	223
Children	83	244
Bioethics	77	293
Higher Education	77	133
Stigma	77	223
Informed Consent	74	273
Adolescents	72	161
Attitudes	71	148
Autonomy	70	309
Mental Health	70	202
Artificial Intelligence	68	123
Palliative Care	68	171
Qualitative	68	174
Australia	67	154
Trust	67	154
Health	62	264
Morality	62	167

The software presents its analytical results in the majority of maps, three of which are mentioned. To present the existing connections based on repetition 9, among the articles of this

field, 702 items were formed, each belonging to a specific topic and shown as circles. In the meantime, the larger the circle is, it shows the wide connection of that collection with other collections.

Also, by thinking about the shape of the lines between the circles, it can be seen that they indicate the connection between the sets, and the thicker these lines are, the stronger the connection. In the research network, 10 clusters and 13,253 links are formed.

As seen in Fig. 5, in the network visualization, the clusters formed by each of them are shown in specific colors. Examining the clusters of ethics education showed that cluster number one, which is marked in the red circle image, is the largest and the best cluster.

This cluster has 114 thematic categories and 2,670 links, and among the categories, culture has the most links

(229 links) with other members of the network, and therefore the corresponding node has a larger size than the other nodes of the mentioned cluster.

Cluster number two, which is shown in green in the image, with 103 members and 1990 links, is the cluster that ranks second in terms of establishing links and among this category gender (204 links) has the most links with others. Among the all categories, Ethics has the most links (469 links) with other nodes located in cluster 7.

Figure 5: Network Visualization of the Research Community (VOSviewer)

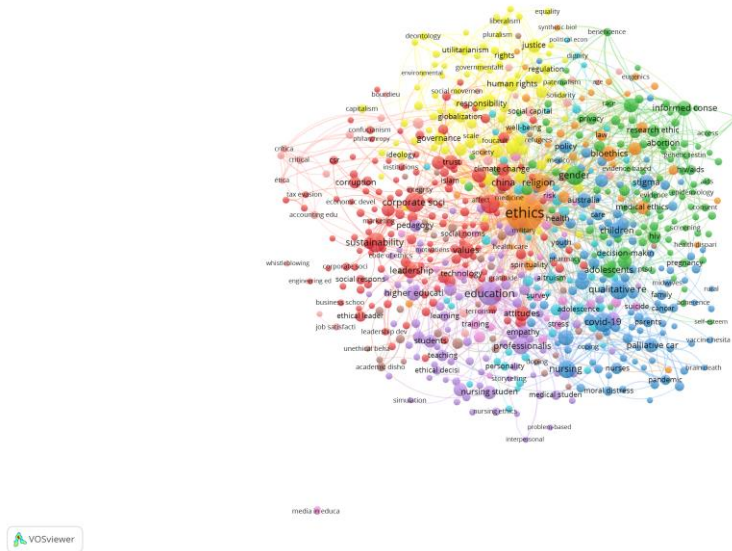
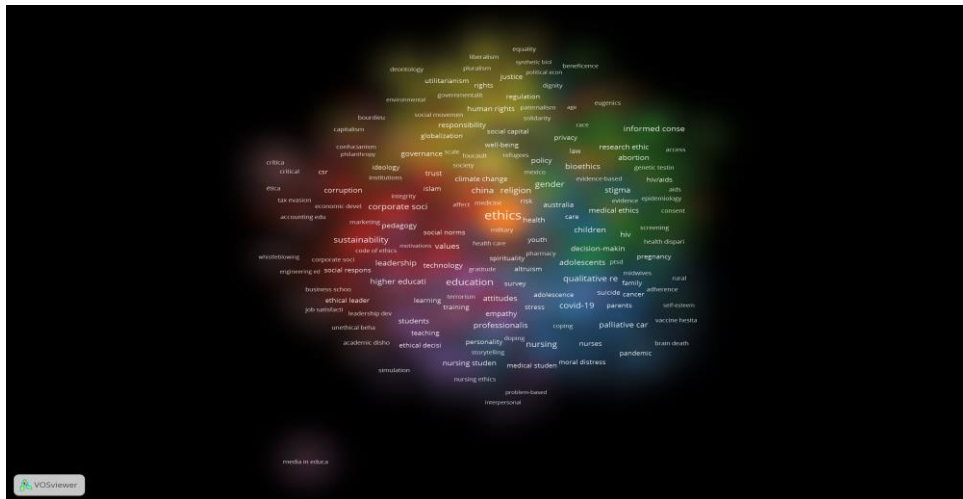


Figure 6. Also with a black background, it shows the density of all eight clusters, which corresponds to the previous figure in the

color of items and shows all eight clusters and their subsets in the form of densities.

Figure 6: Network Visualization of the Research Community in Black Background (VOSviewer)



As can be seen in Figure 7. darker colors indicate the areas that in previous years such as informed consent,

medical ethics, justice, professionalism, moral education in the field of ethics education.

Table 2: Examples of Previous Topics in Overlay Visualization

Subject	Avg.pub.year	Examples
Informed Consent	2012	(Alnamlah et al, 2022; Loeff and Shakhshsheer, 2021; Troude, 2022)
Medical Ethics	2012	(Alnamlah et al, 2022; Bockhold et al, 2022; Essex et al, 2022)
Justice	2013	(Baer and Nelson, 2006; Kikuchi, 1996; Pennings, 2008; Wright and Wright, 2022)
Professionalism	2014	(Cook et al, 2013; Lifchez and Adams, 2020; Yahyavi et al, 2021)
Moral Education	2011	(Copeland, 2022; Joseph et al, 2022; Paramita et al, 2022; Taggart and Zenor, 2022)

lighter colors indicate new areas that have recently been researched and investigated and subjects: Covid-19, sustainability, Artificial Intelligence, Resilience, moral distress, moral disagreement, moral disengagement are new in the field of ethics education.

Table 3: Examples of New Topics in Overlay Visualization

Subject	Avg.pub.year	Examples
COVID-19	2021	<i>(Downs et al, 2022; Kuri and Schormans, 2022; Munir et al, 2022; Williams et al, 2022)</i>
Sustainability	2017	<i>(Ab Wahab, 2021; Bockhold et al, 2022; Joaquin and Biana, 2020; Koirala et al, 2022)</i>
Artificial Intelligence	2020	<i>(De Felice et al, 2022; Jackson et al, 2022; Martinho et al, 2021; Saheb et al, 2021)</i>
Resilience	2017	<i>(Bowman et al, 2018; Brenner et al, 2022; Caplan and Parent, 2022; Erragragui et al, 2018)</i>
Moral Disagreement	2018	<i>(Goodwin and Darley, 2012, 2012; Schmidt et al, 2017)</i>
Moral Distress	2018	<i>(Haddad and Bigger, 2020; Mabel et al, 2022; Mukherjee et al, 2009; Wands, 2018)</i>
Nurse Students	2018	<i>(Ion et al, 2018; Kessel, 2003; Megregian et al, 2021; Nichols et al, 2022; Zhen et al, 2022)</i>

Figure 7: Overlay Visualization of the Research Community (VOSviewer)

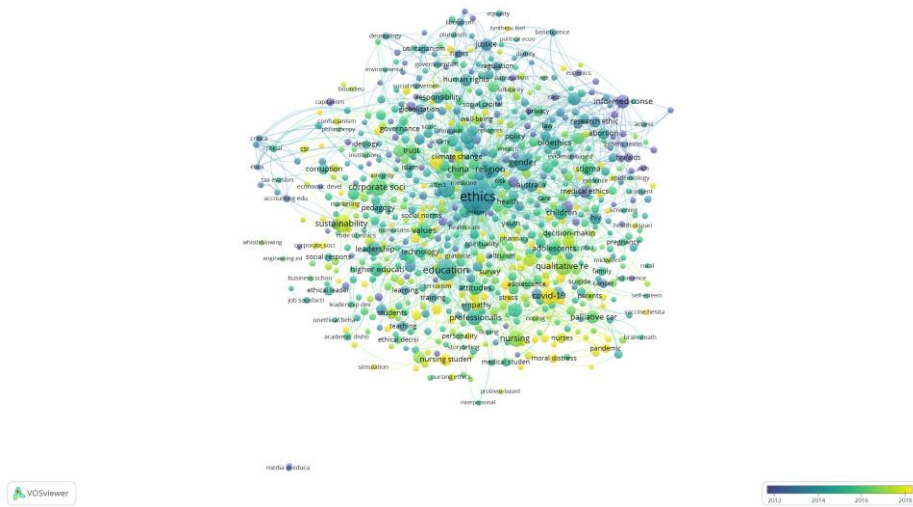
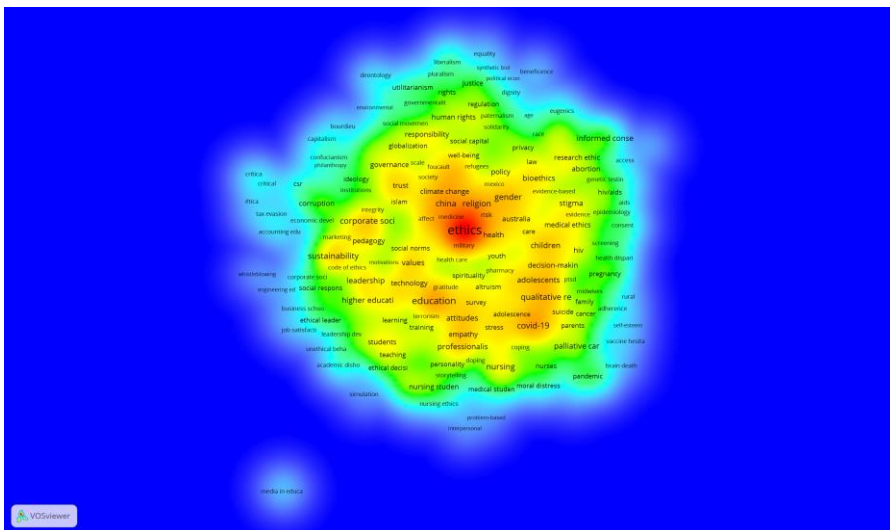


Figure 8: Density Visualization of the Research Community (VOSviewer)



The map of the Density visualization of the research community shows the co-occurrence of words in researchers' articles.

According to Figure 8. categories such ethics, Education, corporate social responsibility most influential categories in the field. Since these categories are assigned red points on the map, these categories are called the hot spots of this area.

In addition to these issues, it should be mentioned about the scattered and far from the central areas, which, while being related to the whole system, can be a new and independent area in the field of current research, and maybe it indicates the review attention of the research towards it.

The most important of these topics are: Professional identity, self-efficacy, public interest, transformational leadership, social cognition, beneficence, professional values, fraud, public policy, professionalization, pedagogical issues.

Conclusion

The aim of the current research is to draw a thematic map of published articles in the field of “Ethical Education” and to identify hot and new topics in this field. Scientometric review was done in the Science Direct citation profile using Excel software. The findings of the first part of the research show He said that scientific productions in the field of ethical education show an upward trend during the years 1999-2022.

The findings of the research showed that the lowest share of scientific productions is related to 1999 with 137 records and the highest share is related to 2021 with 1121 records. This indicates that probably the researchers gradually realized the importance of scientometric articles and its role in the coherent review of scientific sources, and more research measures have been taken in this regard.

In the next part, the research findings showed that most of the articles published in the field of ethics education are related to magazines, Social Science and Medicine (554), *Procedia-Social and Behavioral Sciences* (419), *The Lancet* (295). And the fewest articles published in magazines are:

Accounting, Organizations and Society (77), *International Journal of Educational Development* (77) have the most articles.

The results of this part of the research show that the most attention was given to ethics education in the fields of social sciences, medicine, social sciences, behavior and teacher training, and the least attention was given in the fields of midwifery, accounting and educational development. It is more important in the areas that were not given much attention and also the areas that were not investigated at all.

In the next part, the findings of the research showed that the most scientific publications in the field of ethical education in order of priority are:

research articles with 8140 articles, book chapters with 470 titles, encyclopedias with 461 copies, review articles with 400 titles, discussions with 310 items, book reviews with 260 items, editorial with 248 items.

In the explanation of these findings, it can be pointed out that this topic is more interesting to researchers and has a place to work in other fields of scientific publications.

Examining keywords showed that ethics, education, corporate social responsibility, sustainability, culture, qualitative research, covid-19, gender, religion were the most frequent.

The new topics that the researchers recently addressed are: Covid-19, sustainability, artificial intelligence, resilience, moral distress, moral

disagreement and moral non-participation.

Also, topics such as: ethics, education, social responsibility, were in the focus of attention and were the most influential and most used, which are considered hot spots; But things like: Professional identity, self-efficacy, public interest, transformative leadership, social awareness, benevolence, professional values, fraud, public policy, professionalization, educational issues are scattered and have received less attention.

Therefore, according to these cases, researchers can be suggested to investigate new topics and scattered topics far from the focal point as future research topics.

In the end, due to the day by day growth of scientometric articles and researches in the world, it is suggested that researchers in different scientific fields pay more attention to this type of research.

Acknowledgment

First of all, I thank God Almighty for giving me this opportunity to write this paper, and then this paper is dedicated to Prophet Muhammad, who taught us how to live a clean and moral life and brought us the best way of life.

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